

THE
PANOPLIST,
 AND
MISSIONARY MAGAZINE.

No. 7.

OCTOBER, (PART I.) 1813.

Vol. IX.

*All the Profits, after supporting the Work, will be devoted to
 the Support of Foreign Missions.*

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No. 7. OCTOBER, (PART I.) 1813. VOL. IX.

RELIGIOUS COMMUNICATIONS.

We have been repeatedly requested to insert in our work the following *Advice and Exhortation*, by the Rev. Dr. Green, as containing great practical wisdom; the fruit of much study, strict observation of the world, and a familiar acquaintance with the Scriptures; the whole exhibited in the most affectionate, engaging, and solemn manner.

The recommendation of the standards of doctrine and government of the Presbyterian church, which is found in an early stage of the *Advice, &c.*, has been censured as setting up other standards over the Scriptures, or in addition to them; but it is evident from the whole passage taken together, that Dr. Green recommended these standards only as "*fully warranted by Scripture*," in his opinion.

ED.

ADVICE AND EXHORTATION ADDRESSED TO THE PEOPLE OF THE SECOND PRESBYTERIAN CONGREGATION IN PHILADELPHIA, ON RESIGNING THE PASTORAL CHARGE OF THAT CONGREGATION. BY ASHBEL GREEN, D. D.

My Dear People,

ON the dissolution of the pastoral relation which I have sustained to you for more than five and twenty years, I am now to offer you my parting advice and exhortation. These I choose to deliver to you from the press, rather than from the pulpit, for several reasons, but especially for this, that you may possess them permanently, and be able to consult them deliberately, and

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to review them often—that they may, perhaps, admonish and profit you, when the lips which have so often addressed you, shall be silent forever, and the hand which here records my last counsel shall have mouldered into dust. It does not seem unreasonable to hope, that what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the Providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel is, in a peculiar degree, *not his own*: He is devoted to the service of Christ in the Gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding

claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not for me to refuse: and it seemed the less difficult to make it when I reflected, that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would, probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These, are in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such I would not be without concern; remembering nevertheless, that the responsibility which most demands my regard, is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have belonged, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new elec-

tion of the religious society with which you will be connected; mindful however, that a person who, at any time is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouraged, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor. But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonorable and unchristian to forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light, than as either very criminal or very unfortunate, unless the purity of the church itself indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation, is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember, as peculiarly applicable to the case

before us, the admonition of Solomon*—"The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Divisions in all societies, but most of all in religious societies, are easily begun, but extremely difficult to end. Guard, therefore, with a truly *religious* vigilance against the *beginnings* of them. Indulge in no irritating and censorious language; have no parties or cabals; withdraw not your confidence from your elders, or from others whose fidelity you have proved; be ready to make personal concessions for the general good; let all feel the importance of yielding something to the convenience and opinions of others; keep in mind the great and well known principle that the majority must govern and the minority submit; learn to acquiesce in some things which you could wish were otherwise ordered. In a word, and that the authoritative word of inspiration—† "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus—Do all things without murmurings and disputings; that ye may be blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the

word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Before dismissing this topic, there is one thing more which I must by no means omit.—It is, that nothing will more contribute to your being "at peace among yourselves," both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage, that these standards are given for your direction and control: In this light, I most seriously assure you I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by Scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it ensures order—abide by it closely, and it will be your guide and your shield.*

II. The choice of a minister of the Gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while

*Prov. xvii, 14.

†Philip. ii, 3, 4, 5—14, 15, 16.

*I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

they are vacant, should be much and earnestly engaged in prayer to God that he would send them a pastor, "after his own heart." Pastors were among the ascension gifts of Christ;* and to him should every eye and heart be directed, when one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire; but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should, in selecting the man by whose ministry, you and your children are to receive "the dispensation of the Gospel"—infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice.—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to or-

thodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the Gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers? Is he in the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you, "the whole counsel of God" without reserve, or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge, especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention

* Eph. iv, 8, 11, 12.

are principally given to general science, or to some object not immediately connected with his professional calling? Is he a diligent and laborious man, who may be expected to make improvements, or at least to continue to do as well, throughout his ministry, as he does at first? Is he likely to adorn and recommend religion by showing that his practice out of the pulpit, is governed and directed by the doctrines which he delivers in it? What is his natural temper, and what are his social habits? Is he affable and courteous, conciliating and accommodating, and yet firm and unwavering? Is he a prudent and discreet man; or is he heedless, harsh, rash, hasty, irritable, resentful, offensive, or intrusive? Will he be able and disposed to take his part in endeavoring to promote the general interests of religion, and of our church, for which he will have so fair an opportunity in this city? and let it not be thought indecorous (for much will depend upon it) when I add, that if he be a man with a family, you will do well to inquire into the character of those who compose it.

It is by no means to be understood, that I advise you to choose no man for your minister, in regard to whom *all* these inquiries cannot be answered in the most favorable manner. Far from it—such a man, perhaps, does not exist. And I think it proper to warn you distinctly against criticising the character and performances of ministers with a captious spirit, or a fastidious taste, which is always extremely injurious to those who indulge it; and which may sometimes be

hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice, as a pastor, has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who shall have known him familiarly and fully, than on any impression which he may have made on your own minds, by a few public discourses and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the un-

speaking injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred, as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may, without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that

* That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference, or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide in whom you may place the greatest confidence. But in part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of a living pastor.

he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavor by all means to be unanimous. On this both his comfort and yours, and even the success of the Gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has sometimes been seen that the dissatisfied individuals have, at length, become strongly attached to the very man whom they would have rejected, and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances

of those who withdraw, it may not cause a greater grievance to those from whom they separate.

III. When a minister is settled, the next inquiry is, in what manner you ought to treat him; and how you may improve by his ministry in general, so as to derive the greatest advantage from it.

In the treatment of a minister be careful, on the one hand not to idolize him; and on the other, not to despise and injure him. There is real danger of both these extremes; and, as is often the case with extremes, the one has a strong tendency to produce the other. What, in the first instance, we over value, we are, in the second, prone to condemn and abuse. It has often happened since the time of the apostle Paul, that a people who once, *if it had been possible, would have plucked out their own eyes, and have given them to their minister*, have eventually slandered him, persecuted him, and sought to be separated from him.

I am perfectly aware that such is the strong propensity of the mass of mankind to express admiration or censure, just as their feelings prompt them, that there is little hope of engaging a large congregation to act with full discretion in the particular now considered. But the malady which cannot be cured, may still be mitigated. The discreet and conscientious part of a religious society, by watching against error themselves, and by using their influence steadily with others to oppose or correct what is wrong, will always produce, in the end, a very considerable and salutary effect.

The clergy are often reminded by the laity *that ministers are but men*—Let them, then, remember their own suggestion, and not load us either with praise or with blame, which it belongs not to man to receive, without danger or injury. If your minister be popular, he will know it sufficiently by indications which cannot be concealed. Never, therefore, offer him fulsome praises to his face, nor utter them to others. If they come to his ears, and he be as modest and self denied as he ought to be, they will only disgust him, and if not, they may greatly injure him. Give him solid proofs of your friendship and affection—show him that you “esteem him very highly in love, for his works’ sake”^{*}—by attending diligently on his ministry, and endeavoring to profit by it; by regarding his admonitions and advice; by a ready gratification of his reasonable wishes; by relieving his wants and anticipating his necessities; by constant kindness and attention to him and his family; by assisting him to bear his burthens; by sympathizing with him in his afflictions; by habitually and earnestly praying for him; by letting him see that he has been the happy instrument of leading you to the Savior.—These are the means by which he is to be encouraged, and your attachment to him demonstrated. But all extolling of his powers and services forbear, out of tenderness to him and to yourselves, lest you render him less estimable, acceptable and useful, by undue praise; and above all, lest you offend God, by giving to a

^{*} 1 Thess. v, 13.

creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only "God who giveth the increase." When the Corinthians said†—"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the Gospel, as well as an excessive estimation of them, is offensive to their Master, and may draw upon you the manifestation of his displeasure. If a minister of the Gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blamable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affection, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence, than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall

* 1 Cor. i, 12.

have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indiscriminate reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the Gospel, are connected with respect for the ministerial character. Will your children, or others who may respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves†, "receive with meekness, the ingrafted word which is able to save your souls" from one, over whom you are in the habit of erecting yourselves into haughty censors; or toward whom you are continually indulging in fault-finding, and in severe remarks on his performances, actions, and character? Avoid, then, as injurious to yourselves, your family and friends,—as cruel and unjust to your minister, and as highly offensive to the Savior himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies and mistakes. Consider that your pastor's office is extremely arduous and difficult as well as that it unavoidably ex-

† James i, 21.

poses him to such a general and rigorous scrutiny, that all the real friends of religion should rather be his advocates than his accusers. Recollect too, that we are all far more disposed to lay blame on another than on ourselves, and that it is by no means improbable, that the fault which you will sometimes be ready to find with your pastor, you ought rather to have found with yourselves—with your own temper, wrong feelings, or improper expectations.

There are two or three sources from which misunderstandings and dissatisfactions relative to the clergy, are so apt to arise in a congregation in this city, that it may be proper to notice them distinctly.

1. The frequency of public preaching. That ministers of the Gospel may be slothful and negligent in this particular, and that they who are laborious on the whole may sometimes be blamably deficient in industry and exertion, I am not disposed to deny; nor would I be the apologist either of the one class or the other. But the truth is, the mass of the people do not know, and it is not easy to make them understand, how much time is necessary to a suitable preparation for the pulpit; nor how many calls of duty and interruptions of study in a populous city, reduce the time which their minister can devote to such preparation, within a small compass indeed. They usually, therefore, expect more preaching from a clergyman than it is practicable for him to perform. The case is particularly hard and embarrassing to a young minister. The late venerable Dr. Witherspoon,

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whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—"In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well."

To a young clergyman then you ought to show much indulgence in the article of preaching, for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry do not expect from him statedly, unless he voluntarily offer it, more than two public performances in a week. As he advances in age and experience your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own—If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life

devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns. Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for

* A consideration which had much influence in determining me to enter on that course of public catechetical lectures, which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week, for half the year. There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete—Possibly it may yet be finished, and the whole be published.

these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamor against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness, and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your

consent and co-operation, and that till it be done, your expectations of visits from your pastors ought to be limited by the bounds which I have indicated. In the mean time you will recollect, that the constant opportunities which you have for the general catechising of your children, the favorable circumstances in which you are placed for deriving religious knowledge from books and conversation, the privileges you enjoy in religious societies and conferences, and from the numerous public services on which you may conveniently attend, both on sacred and secular days, are, to say the least, a full equivalent for the want of that family catechising which congregations otherwise circumstanced more need, and sometimes receive.

3 The last cause of complaint, which I propose to notice, is, the occasional absences of your minister for the recruiting of his health and spirits. That under color of such absences, abuses may be practised, is not to be questioned. At the same time you ought to be sensible, for it is certainly a truth, that there is not one man in a hundred who has a constitution to bear the life of a student and pastor in your city, without intervals of relaxation, and occasional excursions in travelling, to restore his wasted strength. The duties of a faithful minister here, bear harder on the animal functions, than the occupations of the day laborer, the mechanic, or the merchant. The absences contemplated will, moreover, be useful to your minister, and eventually to yourselves, by the opportunities which they will

afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind—a knowledge as important to a minister of the Gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars; I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of perversion by him—But there is nothing which may not be perverted; and I hope you will never have a pastor capable of using what was intended for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the Gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a Master who has such high and tender claims, as the one whom he serves.

(To be concluded in our next.)

For the Panoplist.

THOUGHTS ON HARVEST.

It is suitable that men, especially that Christians, should direct their meditations to the benefits which they receive at the hand of God, in the different

seasons of the year; and no season calls more loudly for grateful acknowledgments than that of harvest. The people of New England have been greatly blessed with the former and the latter harvests of the present year. The fields have been loaded with the product of our temperate climate. The barns, the granaries, and the cellars of the husbandman, are full, and can scarcely contain the fruits of the earth. It seems to be generally acknowledged, that the New England states have never since their first settlement produced so much, by many thousand bushels, for the support of man and beast, as during the season now drawing to a close; for never before were so many acres sown and planted, and never were crops of all kinds more generally abundant, throughout the whole extent of country above-mentioned.

The season has also been uncommonly pleasant, so that men considerably advanced in life are often heard to say, that the summer past has been the most delightful summer they have ever known. Health has also generally prevailed, though a few places have been visited with sickness.

Another blessing, which deserves to be mentioned with devout gratitude, is that though unhappily at war as a nation, we have enjoyed peace in our borders. The husbandman has not been driven from his home by an invading enemy, nor seen his harvest reaped by others. This reflection will be justly estimated by him, who considers how many of his fellow-creatures have been robbed, plundered,

and impoverished by merciless invasions, within his own memory; how large a part of the fairest and most productive regions of the earth have been desolated by hostile armies; and how many millions of lives have been destroyed by unprincipled ambition. What would become of the comfort, the security, the property, of the people of New England, if a hundred thousand armed men, either friends or foes, were to be permanently quartered upon them to eat up and waste their harvests, to deface and destroy their fences and buildings, and to appropriate to the support of an idle and licentious soldiery, the earnings of our industrious farmers? We have great reason to be thankful, that this is not our wretched condition; and, that we may never be punished for our sins with these terrible calamities, it becomes us to make a religious use of our present blessings. Among the admonitions, which appear to me suited to the present occasion, are the following.

1. It is the duty of all to acknowledge that the late abundant seasons, and all their concomitant blessings, have proceeded from the hand of God, and are expressions of his unmerited goodness. Perhaps this duty will be denied by no one, who is not an avowed Atheist; but, alas, there is a wide interval between not denying a duty and performing it. How few, comparatively, are there, who perform this duty, as it should be performed.

It is remarkable that men should be prone to forget God, in proportion to his abundant kindness to them; and that only

when he withholds the usual expressions of his bounty, they are aroused to a just feeling of their dependence on him. Thus in seasons of great worldly prosperity, men act as though they were dependent only on their own wisdom, skill, and industry, for all their possessions and enjoyments. But when the salutary rain from heaven is restrained; when the earth is parched with long continued drought, and famine and pestilence enter their habitations, they feel and confess, that their happiness is not in their own power, and that, unless God interposes by his undeserved favor, their case is without remedy. This, however, is not the character of all. There are some who delight in God when he prospers them, as well as tremble before him, when he inflicts his judgments. That all may possess this happy character, how ardently should we pray.

That our acknowledgments of God's goodness, in the late harvest may come up with acceptance before him, we should offer them,

First, in the assembly of his worshipping people. Not only should this be done at the annual thanksgiving, but on every Sabbath. In Old Testament times, the people of God were greatly animated and comforted by public demonstrations of joy, in commemoration of the Divine goodness to them. Much more should we, enjoying the superior light of the Christian dispensation, acknowledge the hand that feeds, clothes, and sustains us. It is a great part of the sin of wilful absence from public worship, that the person thus

absent cannot unite in public acknowledgments of that goodness, without which he would be utterly miserable. I need not say, that all public ascriptions of praise should ascend from the heart, as no one will have the boldness to pretend, that any other worship can be acceptable to Him who searches the heart.

Secondly; the bounty of God recently experienced should be acknowledged in the family. Every morning before he enters into the field to gather in his crops, the husbandman should lead the joyful devotions of his family, and ascribe all his prosperity to God, the giver of every good gift and every perfect gift. This his children and domestics should hear and feel; that they may be early taught to know the source and origin of all their blessings, and may early be habituated to just and proper views on this great subject. Every evening should praise ascend for the fruits which the family have been gathering and endeavoring to secure. Thus will the property received be regarded as the property of God, and as designed to subserve those purposes only in which he delights.

Thirdly; whenever the family assemble at their regular meals, a devout acknowledgment of the Original Source, from whence every blessing is derived, should by no means be omitted.

Fourthly; the closet should daily witness devout acknowledgments to God for all his goodness, but especially for favors lately bestowed. The pious soul will not fail to seize this privilege, and to advance in that

high and holy converse with God, which is the proper preparation for heaven.

In these different ways should God be acknowledged as the great Benefactor; and those who thus acknowledge him, will be apt to agree with me in what I am about to say further before I close.

I cannot but stop here to ask the reader, who does not thus acknowledge God, (if such a one should cast his eye on this paper,) if the duties above stated are not reasonable? There are many pensioners on the Divine bounty in this favored country, who do not acknowledge their dependence on God before their families. What is the reason they do not? Let the matter be diligently inquired into; let it be sifted to the bottom; and if there is any good reason, why God should not be thus acknowledged, let it be produced. Let every man who lives in the neglect of this duty, search out a reason to satisfy his own conscience; and let him remember, that it must also satisfy God in the day of judgment, or it will be of no avail. But to proceed:

2. Thankfulness for the late harvest should be manifested by *actions*, as the only proper proof of sincerity in the *words*. It is but a miserable service to confess God to be the source of all that we enjoy, and yet remain selfish, niggardly, hard-hearted, or possibly unjust. Let every man, then, who reaps a harvest, see to it that he pays all his debts, fulfils his contracts, is punctual and faithful in his dealings, and withholds not the hire of the laborers who have reaped his fields. Let him cheerfully

pay all lawful taxes, and not shrink from bearing his proportion of the public burdens. After the claims of justice are allowed and discharged, let him lend a favorable ear to the claims of beneficence. Has he no suffering neighbor, relative, or townsman; if a professor of religion, has he no brother or sister of the same church with himself; whose wants a small portion of his abundance would materially relieve? Is there no destitute family within the circle of his acquaintance, to which he might impart a Bible? Is there no new society, formed to benefit and ennoble mankind, to which he does not now belong, and to which he might easily lend a helping hand? Could he not contribute to support a missionary to the destitute settlements of his own country, or to send one to the perishing heathen abroad, or both? Could he not convert a few bushels of his grain into Bibles to be distributed before the next harvest to eager recipients on the banks of the Ganges? Would not some token of his regard be well bestowed on his faithful minister, and not less faithful schoolmaster? If he were to comply with all these invitations to charity, would he ever be sorry in his sober, deliberate moments? Would he not be richer, after all these deductions from his income, than if he had reaped a slender harvest? What was the harvest given for? Is there any prospect of using the fruits of the earth more to the Divine acceptance, than by devoting them to those purposes, which God has expressly approved and will surely accomplish by human means?

Let every man consider well the heinous sin of perverting, wasting, and abusing the bounties of Providence. Far from us be any disposition to gluttony, dissipation, riot, and drunkenness. While we enjoy the good things of this life, without grudging, as is plainly our duty, let us not enjoy them without caution, prudence, and a constant sense of accountability to God. What can be more foolish, more odiously ungrateful, than to abuse what we receive from Infinite Goodness; and to make that an occasion of aggravated sin, which ought to have led us to virtue and happiness; thus not only proving ourselves destitute of every amiable and ingenuous feeling towards our heavenly Father, but provoking his displeasure, and inducing him to withhold those favors which we are so unworthy to receive.

3. The bounty exhibited in the late harvest should cause us to feel how undeserving we have hitherto been. Many instances have we experienced of God's kindness from our birth till the present time. He is continuing to do us good, though we have been evil and unthankful. We may profitably examine and scrutinize our past conduct, and ask, why it is, and how it is, that we have been so little engaged in the service of God, and so prone to forget him, and to disobey his commandments. If an earthly parent were to continue kind, placable, and beneficent to an undutiful and disobedient child, would not the child, if changed in his disposition, be led to meditate on his past guilt and folly, every time he received fresh

proofs of his parent's kindness and love. "I might have been justly made an outcast," he would say, "but mercy prevailed, and I was spared." During the whole of his remaining days, he would look back upon his former ingratitude, so often as he was reminded of it by renewed blessings bestowed by a parent's hand, and would mingle his lamentations for past misconduct with thanks for so many undeserved favors.

While in this train of thought, the Christian will consider how miserable the state of man would be, if God were not kinder to him than men are to each other. If contending nations were able to withhold harvests from each other, how long would it be, with the present dispositions of mankind, before the earth would be depopulated? If man were as dependent on his fellow man for life and its enjoyments, as all are on God, what a series of apprehensions would pass through his troubled mind, during his precarious stay on earth.

The consideration of the many bounties, which all have received from God, should induce all to be kind to each other. This reflection, if suitably dwelt upon, cannot fail to allay party spirit, and to moderate those attachments and animosities which cause so large a part of our public troubles. Let each one study the things which make for peace, and the things by which he may promote the happiness of others. Thus will he cultivate those heavenly principles, which are the foundation of every thing truly virtuous and praiseworthy in the human character.

4. Let this public blessing, an

abundant harvest, bestowed immediately after some parts of our country had been subjected to great sufferings for want of customary food, become the occasion of the renewed dedication of all that we are, and all that we possess, to the Lord. As to those readers whose consciences testify, that they have never suitably regarded the glory of God, when will a more favorable opportunity be offered them to become truly grateful for the Divine goodness? If repeated and long continued mercies are abused, and the soul grows more averse from holiness and from God, what can be expected but *indignation and wrath, tribulation and anguish?* I would gladly hope better things of many, and exhort all to pray, that recent favors may be the preparation for a more durable gift, even life everlasting. Thus shall temporary benefits form only the commencement of a glorious series of divine blessings, to be received and enjoyed in the world of perpetual and unmixed felicity. Thus shall all the dispensations of God's providence and grace lead to one grand consummation, the happiness of immortal souls in subserviency to the glory of God. A. B.

For the Panoplist.

DOES THE BIBLE CONTAIN ANY
DOCTRINES, WHICH ARE CON-
TRARY TO REASON?

THERE is perhaps no one thing, which is so frequently the occasion of mistake among men, as the incomprehensibleness of Divine subjects. Ignorance of what *we may know* concerning

divine things will involve us in great error. If we refuse to approach this boundless ocean and take an actual survey, we shall forever remain ignorant, that the character of the Infinite Jehovah cannot be measured by the span of our reason. But the really incomprehensible nature of divine subjects is only the *occasion* of our mistakes—the *cause* is to be found in the corruption of human reason.

The true reason why different persons do not give the same answer to the question, Whether the Bible contains doctrines contrary to reason?—is partly because they understand the terms differently, and partly because they *really differ* in respect to the proper use of reason in receiving the truths of revelation. Some use it only to put a faithful construction upon what is revealed, leaving the result, whatever it be, to be embraced by a humble faith; while others would so explain Revelation by reason, as to leave nothing incomprehensible.

The answer to the question depends chiefly on the meaning of the term *reason*. If by reason be meant Divine Reason—reason as it is in God, or perhaps in angels, all would answer alike. None would say the Bible contains doctrines contrary to this highest kind of reason. The character of God, as a wise and good being, secures us against a revelation of doctrines contrary to *his own* reason. God is immutably wise and good and true; and, in revealing his will to the fallen race of man, could not possibly make known any thing for truth, which was, in the least, inconsistent with his wis-

dom and goodness and truth. Thus we have the highest possible authority for believing what God says. Whenever, therefore, we are satisfied of the fact, that any doctrine is revealed by God, we cannot for a moment hesitate to believe it. The examples of Noah and Abraham furnish ample authority for our practice in this respect. The only question with them was, *Is it the word of God?* They never stopped to inquire, whether it were not utterly inconsistent with some views, which they had of the subject? They never argued from the reasonableness of the thing, to the command of God; but directly the reverse—from the command of God, to the reasonableness of the thing.

But here the unbeliever says, will God's declaration make that true, which is in itself false? The question is absurd—just as absurd, as if one should ask, whether God could be ignorant of what he really knew? God is wise, and sees things as they are; he is true, and cannot reveal that, which is false. Reason in this sense, considered as the knowledge or understanding of God, is *right reason*; and no doctrine of the Bible is, or can be, in the least contrary to it.

But there is another very common sense, in which reason is used; viz. *as it really exists in mankind*. Man is a finite, frail and sinful being. His mind is short-sighted, and exceedingly prone to error, through the influence of a corrupt nature. It would not then seem strange, that the Bible should contain many doctrines contrary to the reason of man in his natural

state; we say, *in his natural state*—for so far as man is illuminated by the Spirit of God, his reason will be right. That man, in his sinful, unrenewed state, cannot understand divine truth, is abundantly evident from Scripture. *Hath not God made foolish the wisdom of this world? The world by wisdom knew not God. The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned.* Thus it is clear, that many of the doctrines of the Bible are foolish and absurd to a mind, that is not taught of God.

But we need not go even so far as this, to shew that the human mind is prone to error. Let us inquire, how it is with men's reason about the things of this world? Do they agree? Are the same things alike plain to different minds? Or rather is it not a fact, that that, which approves itself to one man, is utterly absurd to another? Are not the opinions, plans, and conduct of one man reprobated by another, as foolish and absurd? Witness the cases of Abraham and Noah before referred to. Was not their conduct, *in every human view*, extremely foolish and rash? Now all these things are exercises of reason, and how happens it, that men do not agree? It is said they do not use their reason *rightly*. True, but they *reason*. They can no more help reasoning in all their conduct, let them do what they will, than they can help using their eyes in seeing. If they cease to use their eyes, they cease to see; so, if they cease to use their reason, they cease to be rational beings.

Since, therefore, the opinions of men respecting the common things of this life are so very different, it follows, that they do frequently reason wrong about these things. The conclusion from the whole is inevitable; if men reason wrong about the things of this world, then there are many truths about *these things* contrary to their reason. But, if this be true respecting these things, then, *a fortiori*, will it be so respecting the humbling doctrines of the Bible.

But is it not contrary to reason to believe propositions, whose terms we do not understand? If a *perfect* knowledge of the terms is implied, we answer in the negative. And if this be absurd, then a thousand absurdities are daily committed by every person. Who does not believe the proposition, that God is eternal? And yet who would presume to have any thing like a *perfect* understanding either of God or of eternity, the terms of the proposition? But it does not follow, that we cannot frame very useful propositions about God and eternity.

The truth is, the difficulty of this objection is only apparent, and arises from confounding the meaning of words with the nature of things. Men use words as expressions of certain things, which they *do know* of a subject; by no means implying, that there are not many things about it, which they do not and cannot know. Yet no one would be charged with absurdity for believing a proposition, when he

thus had only an *imperfect* understanding of the terms.

Still says the unbeliever, what is my reason good for, if not to teach me to reject that, which to my mind is utterly absurd? I open the Bible and read: but according to this notion of reason, a construction of Scripture is not to be received because apparently right, nor to be rejected because apparently absurd. We can only say, in answer to this objector, that the Bible is perfectly plain, if he will read it with a mind rightly disposed. Let the inspired word speak for itself. *The words of wisdom are plain to him that understandeth, and right to them that find knowledge. If any man will do his will, he shall know of the doctrine whether it be of God. He that is spiritual judgeth all things.* The difficulty is not in Revelation, but in the state of human reason. Reason was intended by God to be our guide in searching after truth; and, if rightly used, would doubtless answer this end. But reason in men is depraved; it is not right reason; and whenever the question is, *as to the fact*, whether man, not enlightened by the Spirit of God, will understand divine truth—or in other words, whether the Bible does contain doctrines contrary to his *natural* reason, the answer must be in the *affirmative*. But here the true ground of difference between Christians and unbelievers is to be carefully noted; the former do not complain of the latter “because they *reason*, but because they *reason ill*.”

P.

To the Editor of the Panoplist.

Sir,
I send you several short articles. Should any of them meet your approbation, please to insert them in your useful Magazine.
O. E.

PRAISE AND BLAME.

ARE moral agents as worthy of praise for exercising holy affections, as they are of blame for exercising sinful ones? Holy exercises as really belong to the subject of them, as sinful exercises to the sinner. Were it possible that we could be under no previous obligation to practise holiness, and avoid sin, we might deserve as much praise for being holy as blame for being sinful. But as we are under the strongest obligations to be holy, the question should receive a negative answer. Suppose A. owes B. a hundred dollars: in paying that sum A. does right. But does he deserve as much commendation for this act, as he would deserve blame for refusing to pay it? and not only refusing to pay it, but robbing B. of a hundred dollars besides?

INEXPLICABLENESS.

THAT every doctrine, which seems inexplicable by the efforts of unassisted reason, understood as it is clearly revealed in the Bible, is still to be so explained as to be made perfectly level to the human capacity, is frequently alleged by some, who profess to believe in the divine inspiration of the Scriptures. And to deny his opinion is said to imply the renunciation of the noblest faculty of man. There are those, however, who have never been convinced, that it is incompati-

ble with reason to believe the words of a Being, perfect in knowledge and veracity, though they cannot reconcile these words with the decisions of their reason; and, if I mistake not, of this character was Abraham. Did the command to offer up his son, aside from its divine origin, appear reasonable? Yet so far from being judged irrational for his compliance with it, Abraham was highly commended.

For the Panoplist.

ON FREQUENT COMMUNION.

I NOTICED a piece in the Panoplist for May last, on the subject of *frequent communion*. As the writer requested to have certain queries answered, and as no one has hitherto attempted it, I shall freely express my views on the subject, with a desire, however, that more able pens may be employed upon it. Relative to the first query I cannot express my sentiments more intelligibly than by quoting a note from Dr. A. Fuller's *Scriptures on Sandemanianism*, printed in New York, in 1812, p. 186.* The second query, viz. Is the practice of the Apostolic churches to be imitated by the churches in the present generation? does not require much discussion; for it is a fundamental principle with Protestants, that the Scriptures are our only rule of faith and practice; or, in other words, the practice of the first churches, so far as approved in the Scriptures,

*As we have not the work here quoted, and as our correspondent did not transcribe the passage, our readers are referred to the work itself.
Ed.

ought to be imitated. Shall not Christians in the nineteenth century, on every returning Lord's day, wish to celebrate the dying love of Him, on whom the salvation of their souls rests, and by whose power the heathen are to become his inheritance and the uttermost parts of the earth his possession? "*If ye love me keep my commandments.*"

M. N.

For the Panoplist.

LETTER FROM A YOUNG GENTLEMAN, WHO IS NOW DECEASED, TO A FEMALE RELATIVE UNDER RELIGIOUS AWAKENING.

March 9, 1813.

YOUR letter, my cousin, has lain by me for two or three days; but it is not because I take no interest in your situation, that it has remained so long unanswered. No; I feel your case to be so critical, that it would prove me to be as insensible as a rock, not to be concerned about the issue—an issue, on which depend consequences eternal as your existence. Should I see you about to make a choice on which your *temporal* happiness merely depended, I could not avoid feeling some degree of concern to know how it would terminate; but when you are hesitating between eternal life and endless woe, what an interesting and tremendous scene does it open to my mind! When millions of ages have rolled away, the effects of a false step in religion will only *begin* to be felt. Only let us think for a few minutes of the condition of those miserable wretches, whose thread of life is already cut, whose term of pro-

bation is closed forever, and who have perished in their sins. The dread summons has issued consigning their souls to the *blackness of darkness forever*, and they are chained down by the relentless hand of avenging justice. Once, indeed, they had mercy offered, and eternal life was sounded in their ears—but alas! they suffered the deceitful pleasures of the world and their own corrupt inclinations to delude them, and lull them into forgetfulness. They consented to float down the current of time, amused by the gay and false flowers which grew upon the bank, until they came to the precipice, when roaring waters soon hurried them into the bottomless gulf below. Think you the news of a Savior would not now be glad tidings of great joy to these despairing wretches? But oh! the bitterest ingredient in the cup of their misery is, that it is remediless. This is enough to overwhelm them in the most unutterable anguish. And my cousin, this is and must be the doom of every impenitent sinner; and is it not the very height of folly to give ourselves any rest until we are out of danger? Should we be called away before our peace is made with God, we are undone—undone forever. If any thing is powerful enough to induce us to accept the calls of mercy, one would think this would be sufficient. Could the soul once realize what is meant by a privation of all happiness forever and ever, it would be filled with a terror, which nothing but the love of Christ could take away.

You observe that you have sometimes determined to banish

these subjects from your mind, that you might feel at ease. And will you purchase a false peace at so great a price? Could you succeed in some of these desperate moments to banish convictions from your mind, who do you think would be able to recall them? Will that Spirit, whose motions you resist, return and visit you? and if he does not, your case is fixed indeed. You may rely upon it, my cousin, you will one day see, that these days are most interesting ones to you. If your convictions should leave you, and you should be permitted to rest in a false peace, you may never any more be alarmed and anxious, but may go so far back that you will laugh at these serious thoughts, which once troubled you. But when you come to the judgment seat—when you get behind the veil, which covers the eternal things, then you will see that at such and such a time you strove against the Holy Spirit, and finally gained a victory that sealed your ruin. May God grant you may never realize these truths; but permit me to remind you there is great danger of it. And does it not grieve my cousin, that her heart is not melted by the love of Christ—that she does not feel some gratitude to him for his condescending goodness? If the heart is not touched by these sub-

jects, how desperate must be its case; how much does it need the influences of God to bring it to a right state of feeling?

I feel glad you were disposed to open your heart so freely to me, and let me know the state of your mind—and I hope you will go to God in prayer, and open your heart as freely to Him—There you may find that aid, which in vain you look for in any mortal friend; and consider that Christ is as willing to listen to your cries as any one possibly can be. Here is a refuge from every danger—How safe will you be in the arms of almighty love! You need not then fear that your heart will deceive you, or that the world will spread its snares and entrap your soul, for Christ will engage in your defence, and finally crown you with glory. Oh think of an unfading crown of glory, and how mean and worthless does every thing the world can give appear. But it is a maxim of Christ's kingdom, *no cross no crown*. If we would wear the crown, we must also bear the cross. Be persuaded then, my dear friend, to renounce all, and take up the cross and follow Jesus;—and that God may grant you that wisdom, which is necessary to direct you in the straight and narrow path of life, is the prayer of,

Yours affectionately,

MISCELLANEOUS.

For the Panoplist.

REMEDIES FOR INTEMPERATE
DRINKING.

No. VI.

HAVING in my former numbers, taken a pretty extensive view of

the causes, the insidious progress and the terrible effects of intemperance, it is time to inquire, whether any thing can be done to *stay the plague*, and, if any thing, what? This, all will admit, is an inquiry of vital importance.

If every section and corner of our country, were ravaged by a pestilential disease, it would avail but little for the physicians to investigate the causes of it;—to trace its progress and count its victims; unless they could discover and apply suitable remedies.

So in the case before us, it is by no means sufficient to point out the causes, progress and effects of intemperance. To dismiss the subject here, would be to leave the benevolent mind, in a state of the most painful suspense. If the distemper has not progressed so far, as to cut off all hope; if any thing can be done, by way of cure or prevention; it is exceedingly desirable, that the proper remedies should be pointed out, and applied without delay. The idea that "our wound is incurable," must not be indulged one moment. Unquestionably, much may be done to limit, if we cannot wholly prevent, the ravages of strong drink; to lessen the streams, if we cannot dry up the fountain. I shall therefore proceed to suggest the most obvious and practicable remedies, which have occurred to me, hoping that by the blessing of God, some good may result from the undertaking.

1. The first remedy that I would propose, and earnestly recommend, especially to those who have begun to follow strong drink, is a total abstinence from the use of all intoxicating liquors. This may, probably, be deemed a harsh remedy by some; but the nature of the disease absolutely requires it. Men who have been in the habit of using small quantities of spirits, may possibly wean themselves

gradually, though this would not be the best course even for them. But for the drunkard, or the tippler, to think of reforming by degrees, is perfectly idle. Such persons are in this way a thousand times more likely to grow worse than better, in spite of the most solemn resolution they can form. And even if one in a thousand should in this way, begin to retrace his steps, and gradually approach the path of temperance, he would every day be exposed to a fatal relapse. To parley with so insidious an enemy as strong drink, is just about the same thing as to surrender at discretion. As well might the poor bird, when charmed by a serpent, think to break the enchantment, by gradually withdrawing from the wily destroyer. "My observations," says the excellent Dr. Rush, "authorize me to say, that persons who have been addicted to the use of spirit, should abstain from it, *suddenly and entirely*. *Taste not, handle not, touch not*, should be inscribed upon every vessel that contains spirits, in the house of a man, who wishes to be cured of habits of intemperance."

It is most earnestly to be wished, that these remarks of Dr. Rush may meet the eyes, and be engraven on the hearts, of all that class of people, in our land, who occupy the middle space between strict temperance and habitual intoxication; men that must regularly have their morning bitters, their eleven o'clock dram, and their afternoon sling;—such as are apt, on public occasions, to become merry and talkative, or boisterous and quarrelsome;—all, in a

word, who are gradually and insensibly swerving from the path of sobriety.

2. The evils of hard drinking, which every good man deplures, might be greatly diminished, by laying heavy duties on all foreign and domestic spirits. Some, I know, strenuously contend, that increasing the price has no tendency to diminish the consumption. Those who love liquor, will have it, say they, let it cost what it may. It is true that sots and tipplers are not apt to mind the expense, so long as their money and credit last. But the higher the price is, the sooner must their means be exhausted, and the more difficult must they find it to procure the insidious poison.

It is certain, that much more rum would be drunk, than now is, if it could be purchased for half a dollar a gallon; and much less would be drunk, if the price were advanced to four or five dollars. The same may be said, of all kinds of ardent spirits, manufactured in this country. If heavy duties were laid on all our distilleries, they would manufacture less, and the people would drink less. If for instance the price of cider brandy was raised three or four fold, by a general excise, the farmer who now lays up his barrel, or hogshead, for family use, would be satisfied with less than one third the quantity. Many a bloated wretch, who now gets dead drunk with sixpence, would, for want of more money, be saved from this worse than brutal debasement. It is the language of common sense supported by the testimony of experience, *Diminish* the price, and

you increase the consumption; *augment* the price, and you diminish the consumption. So high are the duties, in Great Britain, at this moment, upon spirits manufactured in her own colonies, that the use of rum is almost unknown, among the lower and middling classes of the people. Similar duties would undoubtedly produce similar effects here.

It has been remarked, that a great proportion of the emigrants to this country from England and Ireland are intemperate, and it is generally supposed, that they were equally so, before their emigration. But this last is a mistaken idea. Many of them first begin to indulge in strong drink, after they land upon our shores. And the fact is accounted for in this way. Wages are so much higher, in this country, than in the countries from which they came, and ardent spirits are so much cheaper here, that they can afford to drink more freely, and thus are drawn into the vortex, before their apprehensions are excited. Let our general and state governments, impose very heavy duties upon the importer, the distiller, and the retailer, and I am sure, that the fiery deluge which is now rolling its waves every where, would speedily and rapidly subside.

3 That conscientious regard to the public good, which the community has a right to expect and demand, in the appointment of informing officers and retailers of spirits, would greatly check the progress of intemperance. Men of the first respectability, and most advantageously situated, should be selected for grand

jurors, and other informing officers. Under the vigilant eye of such men, the noisy rabble of tipplers would shrink into darkness, and study concealment. A few presentments would go far towards clearing the most thronged grog-shops, and many young men who are beginning to fall, would be saved from utter ruin. As for abuses of licenses, now so common, they might, in my apprehension, be effectually prevented, if the authority of each town, would make it an invariable rule not to renew the license of a man, who has once been convicted of abusing his privilege.

4. A kind of moral test act, declaring every drunkard unfit to hold any office and disqualified to vote in any public meeting, would, it is presumed, give a salutary check to excessive drinking. The lovers of rum, and brandy, and whisky, may very probably start at this suggestion, and deny the right of the general government or any state government, to enact such a law. But if intemperance strikes at the foundations of public, as well as domestic happiness; if an intoxicated man, is alike unfit to legislate, to judge, to execute laws, and to have a voice, in making appointments to office, then it is proper, that the door should be shut against him, even when he is sober. For who can tell, whether he will be capable of acting at all when his services are most needed? and who would be willing to confide his dearest rights to the decision of a drunkard?

That men may rightfully be disfranchised, for making brutes of themselves and ruining their

families, as well as for perjury, or any other crime, I take to be a sound proposition. And if the thing could be done, in this country, I have not a single doubt, that it would save thousands from all the debasement, and woes, and crimes, of intemperance.

5. Much might be done to discountenance hard drinking, by the electors, in every state and town, in the exercise of their elective franchise. All the good and virtuous might easily agree, never to vote for a man, (of whatsoever politics) who is known to make too free use of the bottle, or to buy votes with liquor. Let such agreements, in larger and smaller circles be made, published, and adhered to, and it would have a prodigious influence, in diminishing the consumption of ardent spirits.

6. Much might be done, by totally excluding the intemperate from all reputable company. The melancholy truth is, that though it is considered disgraceful upon the whole, for a person to be seen intoxicated, what is called a *high scrape*, if it occurs but seldom, is passed over, as a kind of venial indiscretion, which by no means disqualifies a person for genteel and virtuous society. This injudicious toleration, has, I believe done more than almost any thing else, to diffuse the poison among the middling and higher ranks of the community. The lovers of ardent spirits have found, that they can habitually drink hard, and occasionally proceed to downright drunkenness, without intirely losing their standing in society; and hence have taken encouragement to go on *treasuring*

up wrath unto the day of wrath, and the revelation of the righteous judgment of God. These things out not so to be.

It is stated, and I believe on good authority, that for a man of any standing to be seen intoxicated in France, is fatal to his reputation. He is discarded at once, as a sort of monster in human shape, wholly unworthy of confidence, and unfit to appear afterwards in any decent company. This, to be sure, is carrying the matter to a great length, but I think none too far. It is, in effect, presenting a stamp of infamy to every man's forehead, to remind him, what must be the consequences of his swallowing the inebriating draught; and it has unquestionably contributed much to that sparing and cautious use of ardent spirits, for which the French people have been highly and justly commended.

Let the experiment be fairly tried in this country. Let the drunkard be discarded as a common nuisance. Let a mark of infamy be set upon him, which nothing but tears of genuine penitence, followed by a thorough reformation, can ever efface. If he is hungry, feed him; if he is thirsty, give him drink; but shun him, as you would a person yellow with the pestilence. Instead of stooping to lift him out of the mire, where he insists upon wallowing, and placing him among decent people, *avoid him, pass not by him, turn from him, and pass away.* What though not one in a hundred of the present race of drunkards should be reclaimed by this pointed neglect, we have every reason to believe, that hundreds, if not thousands,

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would be deterred from entering into their path, and then would an incalculable amount of shame, suffering, and guilt, be prevented.

7. Much might be done to discountenance vice in general, and intemperance in particular, by the formation of moral societies, within convenient limits, and comprising the most virtuous and influential members of the community. They might enter into articles of agreement to discontinue the use of spirits in their own families; to recommend the same abstinence to their friends and dependants; to restrain their children and servants from mingling with the idle and dissolute; and to countenance and aid informing officers and magistrates, in the execution of the laws.

It is a matter of thankfulness, that a considerable number of such societies have lately been formed, in various parts of New England, under favorable auspices. It is hoped, and confidently believed, that many more will be formed, and that, by their influence and exertions, thousands may be prevented from plunging into the gulf of intemperance. I am well aware, that societies of the above description cannot be established and go into operation, without bringing upon themselves the bad wishes, if nothing worse, of corrupt and dissolute men. But no one who loves his children, his country, his Bible, and his God, should be deterred a moment, by the sneers and threats of such men. It is an honor to be opposed by the devil and all his adherents. Let none who wish, and labor, and pray,

for the promotion of good morals *faint or be discouraged. Let us not be weary in well doing, for in due season we shall reap, if we faint not.*

8. Our churches, by a faithful attention to discipline might do vastly more, than is done, to discourage and prevent intemperance. No body denies, I believe, that hard drinking is a disciplinable offence; and yet, alas! how frequently is it tolerated for years, in the household of faith! How many churches wink at the disorderly conduct of their members, in this particular! Thus, not only is Christ wounded in the house of his friends, but many, without, are emboldened, by the example of immoral professors, *to run with them to the same excess of riot.* If church members were universally faithful to exhort one another daily; if the smallest deviations from the path of temperance were followed by tender admonitions, and if the incorrigible were cut off, with all reasonable despatch, from church communion, how happily, and how extensively, would these measures operate, in preventing the use of intoxicating liquors.

9. If farmers and mechanics would agree not to drink spirits themselves, and not to provide them for their workmen; if, instead of furnishing liquor, they would give an additional compensation to laborers, furnishing them at the same time, with a generous supply of nutritious and palatable drink, such as cider, beer, molasses and water, milk and water, and the like, a very large advance would be made towards banishing the fiery product of our distilleries

from the field and the shop. And this would be no inconsiderable part of that general reformation, as it respects the use of spirits, which is so loudly called for.

10. After all, the most certain remedy for intemperate drinking, as well as for every other evil practice, is religion. It is this heaven-born principle, which conquers and controls our inordinate desires and appetites. It is this, which restores reason to the exercise of its legitimate authority over man. It is this, which not only teaches men, but disposes them, to preserve their bodies, as temples of the Holy Ghost. In proportion as they love and fear God, they will be temperate. To this grand object, therefore, let the efforts and prayers of all good people be directed. And in connexion with these efforts and prayers, let every remedy that has been here suggested, and every other that can be devised, be faithfully applied.

Z. X. Y.

BARON TRENCK'S VERACITY.

Extract of a Letter from Dr. Franklin to his sister in Boston, dated Phila. Dec. 17th, 1789. Taken from the original by the Rev. Dr. Morse, Oct. 1813.

"You tell me you are desired by an acquaintance to ask my opinion, whether the general circumstances mentioned in the History of Baron Trenck are founded in fact; to which I can only answer that of the greatest part of these circumstances, the scene being laid in Germany, I must consequently be very ignorant; but of what he says, as having passed in France between the ministers of that

country, himself, and me, I can speak positively, that it is *founded* in falsehood, and that the fact can only serve to *confound* it, as I never saw him in that country nor ever knew or heard of him, any where, till I met with the mentioned History in print in the German language, in which he ventured to relate as a fact that I had, with those ministers, solicit-

ed him to enter into the American service. A translation of that book into French has since been printed, but the Translator has omitted that pretended fact, probably from an apprehension that its being in that country known not to be true, might hurt the credit and sale of the translation."

RELIGIOUS INTELLIGENCE.

AN ADDRESS TO THE CHRISTIAN PUBLIC ON THE SUBJECT OF MISSIONS TO THE HEATHEN AND TRANSLATIONS OF THE SCRIPTURES.

IN behalf of the American Board of Commissioners for Foreign Missions, the subscribers, a committee for the purpose, beg leave to solicit the attention of the Christian public to the cause in which the Board is engaged, and for the promotion of which it was originally instituted, and has been since incorporated. We are not backward to state, at the commencement of this address, that we shall lay before the reader, with great satisfaction, some of the facts and reasons, on which our attachment to this cause is founded, and which, we are sure, will not fail to commend themselves to every enlightened conscience, and to make an impression on every pious heart. The cause itself is transcendently glorious, and deserving of the warmest approbation of all men, however imperfectly, or feebly, we may state its claims. To doubt, or hesitate, in regard to the urgency of these claims, and the duty of keeping them habitually in view, would be equally repugnant to our feelings, and dishonorable to our profession as Christians. Can it be a matter of doubt, or of indifference, to any man, who has the Scriptures in his hands, and has profited by perusing them, whether Christianity is to become, at some future day, the religion of all mankind?—whether its transforming power is universally to influence the hearts and the lives of men? whether the word of God is to be read, understood, and obeyed, by the nations now sunk in idolatry and ignorance?—whether this grand consummation is to be effected by the means which men are voluntarily to supply?—or whether there is an imperious necessity that Christians should zealously co-operate in this great work of the Lord?

The object of the Board is *one*—the promulgation of Christianity among the heathen. The means, by which this object is designed to be effected, are of two kinds;—the publication and distribution of the Scriptures in the different languages of the nations; and the

support of faithful missionaries to explain, exemplify, and impress on the mind, the great truths which the Scriptures contain.

In regard to the distribution of the Scriptures, the Board is in fact, though not in name, a FOREIGN BIBLE SOCIETY; and, under this aspect, we earnestly request that its advantages may be considered by all, who would joyfully place the Bible in the hands of pagans. Confined in its operations to no part of the globe in exclusion of other parts, the Board can extend the sovereign balm wherever there are spiritual maladies to be healed; enjoying the benefit of established plans of correspondence and co-operation, the result of its proceedings can be more prompt, than could otherwise be expected; and having its attention long fixed on the most promising fields of exertion, its agents will acquire a facility of action, which can never be applied to single, insulated, and sudden efforts. Through the instrumentality of the Board, every charitable person, however retired or obscure, has it in his power to send the Bible to those very heathens than whom none of the human race can need it more, and on whom there are peculiar encouragements to bestow it. A known, regular, uninterrupted channel will be kept open, (with the blessing of Providence,) through which the streams of American beneficence may flow into the centre of the pagan world, and contribute to fertilize regions which have long been dreary and barren of all moral good. And shall not these streams increase, till they form a mighty river, flowing with a steady and resistless current, and bearing on its bosom the immortal hopes of restored Jews, and the imperishable riches of converted Gentiles? Will not many of our countrymen esteem it a high privilege, that their contributions, at whatever season bestowed, may, in a few months and without care or trouble to themselves, be so applied, even in the remote eastern hemisphere, as to commence a series of good effects, which shall never end, and the number and magnitude of which no human powers can calculate? A single Bible given to a Hindoo, or a Ceylonese, may be the means of enlightening a family, of arousing the attention of a neighborhood, of withdrawing a multitude from idolatry, leading them to procure the Scriptures for themselves, and turning them from darkness to light and from the power of Satan to the living God.

It is a fact highly gratifying to the Board, that the liberality of Christians has devolved on them the duty of remitting, in the course the year past, bills of exchange to the amount of about *eight hundred and sixty pounds sterling*, to aid in the translation and distribution of the Scriptures in Asia; a sum which will produce as much in India, according to the present rates of exchange from London to Calcutta, as would be produced by remitting four thousand dollars in specie, after deducting from that sum the peace rates of freight and insurance. Though it is a pleasing reflection, that some part of this money may even now have been expended, and contributed to supply the spiritual wants of numbers, yet we are not to forget, that a few thousand Bibles cannot suffice for many millions of inhabitants; that the demand for the word of God will

be more urgent, the more a knowledge of it is disseminated, and that the united efforts of all Christians, in all parts of the world, are demanded, and will be demanded for many years to come, in this single branch of charity.

We might state a multitude of facts, all tending to prove, that the encouragement to distribute the Scriptures in Asia is continually increasing. From the journal kept by Peter, a native missionary of the cross, it appears, that throughout a long journey in Orissa, a part of Hindostan, performed in the Autumn of 1811, he found great numbers of persons, who heard him with attention when he preached, and were very anxious to receive from him copies of the Scriptures. In stating his labors on a particular Lord's day, he says; "Some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly intreated for a Testament, or a tract; and when they had obtained their request seemed as glad as if they had gained some rich prize." "At Bhudruka, as well as in the way to it," says the same writer, "I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand, if I had had them." On a subsequent day, he writes thus: "I sat from 12 o'clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, [i. e. natives of Orissa,] one of whom appeared very serious and attentive, and, after I had departed to my lodgings, came and inquired very particularly about the way of salvation."

Two other missionaries write thus: "The poor heathen are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say they never thought the Firingees* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmans of Jugunnath [Juggernaut] received it gladly. They wanted to pay for it; but we strictly charged the bearer to present it without taking any thing for it."

Important, however, as the distribution of the Scriptures among the heathen, in their own languages, is held to be by us, and by the Christian public generally, it should never be forgotten, that the *preaching of the Gospel* in every part of the earth, is indispensable to the general conversion of mankind. Though the Scriptures alone have, in many individual cases, been made the instrument of regeneration, yet we have no account of any very extensive diffusion of Christianity, unless where the truths of the Scriptures have been preached. Were the heathen generally to receive the Scriptures, and anxious to learn divine truth, they would, like the Ethiopian eunuch, apply for instruction to those who had been previously acquainted with the same Scriptures; and when asked if they understood what they had read, would reply, *How can we, except*

*That is, the *unclean*; a name given by them to all who were without cast."

some man should guide us? The distribution of the Bible excites inquiry, and often leads those who receive that precious book to attend public worship in the sanctuary; but *the preaching of the Gospel* is, after all, the grand mean appointed by Infinite Wisdom for the conversion and salvation of men. Without this, the Scriptures, however liberally distributed, will have comparatively little effect among any people, whether pagan or nominally Christian. This assertion is not only approved by reason, but abundantly confirmed by the history of the Church, and the express declaration of God's word. *Whosoever*, says the great apostle to the Gentiles, *shall call upon the name of the Lord shall be saved.* *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?* i. e. how shall they proclaim the Gospel to the heathen, or the Jews, unless they go as missionaries? And, as if to show that the circulation of the Scriptures, and the preaching of the Gospel, should go hand in hand, the apostle comes to this conclusion: *So, then, faith cometh by hearing, and hearing by the word of God.* The countries, in which heathenism now prevails, will doubtless be able to furnish themselves with preachers, after Christianity shall have made extensive progress in them; but at the commencement of the Gospel dispensation to those who are entirely ignorant of it, they must for many years receive preachers from Christian nations.

So far as the Board has been engaged in the attempt to establish missions, some unexpected impediments have been thrown in the way. It has been ascertained, however, that Ceylon is open to our exertions; and this is certainly one of the most promising fields in the world for missionary enterprise. At the Isle of France, also, a useful station might be fixed; and hopes are entertained, that a door will be opened for the preachers of the Gospel, in the populous regions near Surat and Bombay. It may also be reasonably hoped and believed, that the missionaries, who remain in the service of the Board, will be improved, and rendered more fit for eminent usefulness, by the trials which they have experienced. So far as can be judged from their letters, the painful dispensations to which we refer have added to their patience, fortitude, and humility, and have attached them more strongly to the cause which they have espoused.

Disappointments in the great work of evangelizing the world are to be expected; but they should never dishearten us, nor cause us to intermit our labors; nor should they induce us to relinquish a particular object, unless they are of a decisive character, or have been many times repeated. Christians have been too ready to faint and grow weary under discouragements, in almost all ages of the Church. They would do well to take lessons on this subject from the men of the world. Does the loss of one ship, or a whole convoy, deter enterprising merchants from entering on a new commerce, which promises, so far as probability is regarded, to become

lucrative and successful? Do our farmers abandon fields, which had been prepared for cultivation with great labor, merely because the first crop has not answered their most sanguine expectations? The Christian should feel persuaded, that though a single attempt, or even a series of attempts, to send the Gospel to the heathen should fail; yet not only the experience of the Church from the first promulgation of Christianity to the present time, but the express promises of God in relation to times still future, afford the strongest encouragement to persevering labors in this cause.

Some persons speak of *missions*, as though they were a new thing in the world; or at least as though they had never done much good to mankind. These persons forget, that Christianity has always been extended by missions, wherever it has been extended at all, with the exception of what has been done in this way by colonization. They forget that all Europe, and large portions of Asia and Africa, have been converted to Christianity by missions; that the primitive preachers of Christianity were almost all missionaries; that the disciples who composed our Lord's household, to whom Matthias and Paul were subsequently added, were named *missionaries*, and have been gloriously distinguished in all succeeding ages, as the *missionaries of Jesus Christ*. They seem ignorant that the word *apostle*, introduced into our language from the Greek, is precisely of the same meaning as our word *missionary*; and that learned divines have regretted, that the word was not translated instead of being thus introduced. They forget, that our ancestors in Britain were wretched idolaters, offering human sacrifices, and clinging to the most degrading superstitions, till they were delivered from their miserable bondage by the instrumentality of missionaries. If such mighty transformations were wrought by the labors of missionaries, when printing was unknown, and there was but little intercourse between nations; when most barbarous nations were subdivided into a multitude of petty states, hostile to each other; when science was in its infancy, and the restraints of law and order were but partially enjoyed; when commerce had but just begun to produce its civilizing effects;—how much more encouragement is there to proceed with vigor in the establishment and support of missions, in these highly favored times, when the art of printing will enable us to multiply copies of the Scriptures so as to supply the wants of every human being; when commerce visits every part of the world; when wealth is abundant, and the means of supporting distant expeditions of benevolence are easily supplied; when the number of persons engaged in this good work is great and increasing; and, above all, when the day is not far distant, as we trust, in which the word of the Lord shall have free course, and its influence be felt from the rising to the setting sun.

It is to be remembered, that when any great design is to be accomplished for the church and the world, God sees fit to try those, who are engaged in it, by many adverse occurrences. Through what a series of difficulties did Moses conduct the Israelites before they were permitted to enter Canaan? Through what dishearten-

ing scenes were the immediate disciples of our Lord called to pass, before and after his resurrection? How dark and mysterious must it have appeared, that Paul, with his illustrious qualifications, should have spent so large a part of his life in prison, and in laboring with his own hands for a support; and should have been so perpetually exposed to the rage and persecution of ungodly men? In the time of the Reformation, also, how numerous were the difficulties to be encountered,—and frequently how unexpected,—before the truth could be preached with safety in a single nation in Europe? How often did the nations, which had been partially reformed, relapse into Popery, and re-kindle the flames of persecution? When our ancestors first came to this country, and sacrificed their ease and comfort to establish churches in the wilderness, how many and various were their hardships? How often did they suffer under the frowns of Providence, and how severely were their faith and hope tried? Yet, in all these instances, God was preparing his people for success and prosperity. So in most of the modern attempts to send the Gospel to the heathen, the discouragements, which at first presented themselves, have been overcome by zeal and perseverance. If the Moravians had yielded to discouragements, of which they experienced a great variety, they never could have had, as they now have, one hundred and fifty missionaries, some of them in the most inhospitable climates, and *twenty thousand* hopeful converts. If the Missionary Society in England had given over their labors, at the loss of the ship *Duff*, they never could have had, as they now have, missionaries at twenty different stations; nor could they receive, as they now do, most gratifying intelligence of the progress made in communicating instruction, and of conversions from idols to Christ. If Zeigenbalg and his associates had been deterred by temporary hindrances, they could not have planted the Gospel more than a century ago, in southern India; nor could a long succession of missionaries and pastors have ministered to churches, whose light has shone in that region with double splendor, in contrast with the surrounding darkness.

In estimating the success of missionaries, we must regard the stage of the mission, the difficulties to be met in the beginning, the value of an establishment among the heathen, and many other things, beside the number of converts made by the personal exertions of the first laborers in a new field. The man who shall learn a new language, conciliate the regard of even a few natives to the cause in which he is employed, add facilities to the acquisition of the language, begin a translation of the Scriptures, and prepare the way for others to labor with greater advantages, may, eventually, be the instrument of bringing more souls to heaven, (though he should never be so happy as to see any fruit of his toil with his mortal eyes,) than the most honored servant of Christ in a Christian country.

They who urge against missions to the heathen the small immediate success, which usually attends the first attempts in a new region, would do well to consider, that without a beginning there

can be no progress,—without a progress no consummation. And shall there never be a beginning? Will Christians fold their hands, and leave the heathen to grope in Egyptian darkness, without an effort to enlighten them? Or, if this melancholy determination is not allowed, when shall the beginning be made? Can a more favorable time to institute new missions ever be expected? If this favorable crisis, when the Christian world is awake on the subject, should be suffered to pass away unimproved, who can ensure the return of another? But it will not pass away in this manner; it has already been seized by multitudes who will not relinquish the object. In regard to many missions, the beginning is past; the progress is cheering beyond expectation or hope; and a glorious consummation may be reasonably anticipated.

To those who allege, that little has been hitherto done in the great work, it may be replied, that, in most instances, quite as much has been done, as was expected by any man, who considered the means employed. In some instances, more has been done, than the most enthusiastic ventured to hope. Who would have dared to predict so salutary and speedy a change, as has been experienced at Bavian's Kloof and Bethelsdorp in South Africa, by the wild, ferocious, and besotted Caffres and Hottentots? From a state of the most deplorable ignorance and brutism several hundred families of these degraded people have been delivered by the preaching of the plain truths of the Gospel. Industry has taken the place of vagrancy; honesty the place of fraud and theft; cleanliness and decency have been introduced where the most sordid and loathsome habits prevailed; *the love of Christ has been shed abroad in hearts*, which had been the residence of stupidity, sin and guilt; and the Christian graces and virtues have supplanted the selfish, malignant, and sensual passions and vices.

When Carey planned and entered upon a mission to Hindostan, about twenty years ago, he did not believe it credible, in his most sanguine moments, that his own eyes would ever witness such a progress as they have already witnessed. It appeared to him an object worthy of the most strenuous labors of a whole life to translate the New Testament into a single language; an object, which, if he might live to accomplish it, would furnish ground of everlasting gratitude and praise to God. What then must be his emotions, to see translations now carrying on in ten languages, in an establishment of which he was the founder; to see the publication of the New Testament in several languages, and a third edition of the whole Bible printing in one? What ought to be the emotions of Christians generally, while beholding these things, and the kindred efforts of other individuals and associations aiming at the same great end? How animating the thought that translations of the Scriptures are commenced in thirty Asiatic languages? Though we have to lament the early death of a Leyden, and a Martyn, yet others will be raised up to supply their places, and complete their benevolent designs.

The progress which has been made in obtaining a knowledge of the religious character of the Asiatics, and of the necessary qualifications of a missionary; in ascertaining the manner in which many classes of the heathen are disposed to treat Christian instructors; and in establishing the fact, that the great doctrines of our holy religion produce their proper benign effects, wherever preached in simplicity,—may be regarded as highly important and satisfactory. The most common and popular objections to missions are found to be utterly groundless; and the day seems to have nearly arrived, when, with all *who love the Lord Jesus Christ in sincerity*, there shall be but one opinion on the practicability and duty of engaging in missionary enterprises.

Are we to reason, and act, as though all these advances were unworthy of consideration? Is the progress already made to be accounted as nothing? Is it nothing, that missionaries are stationed in New Holland; at many places in Hindostan; in Ceylon; at five or six places in Africa; in Tartary; in South America; in Labrador and Greenland; and in the islands of the Pacific ocean? Is it nothing, that such a man as Dr. Buchanan has travelled, and published the result of his researches, in order to show the progress of Christianity in the east, and to press upon Christians the duty of activity in this great work? Is it nothing, that the caverns of the Inquisition at Goa have been thrown open, and the wretched captives suffered to go free? and that this victory of religion over superstition has been achieved in consequence of the benevolent attempts to extend the light of the Gospel to Asia? Is it nothing, that we are enabled, by intelligence received while we are writing, to celebrate the triumph of the friends of missions in the British Parliament? a triumph which unbars India to the missionaries of the cross? Is it nothing, that the executive government of Great Britain is strongly in favor of communicating religious instruction to sixty millions of Asiatic subjects? Is it nothing, that the voice of the English nation was raised, in the course of three months, to a louder note of intreaty in favor of sending Christianity to the east, than it had been raised for a century past, on any moral or political subject whatever, not excepting the abolition of the slave trade for which the nation struggled twenty years? Is it nothing, that nine hundred petitions loaded the tables of each House of Parliament, signed by nearly half a million of individuals.—a greater number than ever before offered petitions in their own hand-writing, for one common purpose, to any government on earth? Is it nothing, that these petitions flocked together from every part of England, Ireland and Scotland, as if moved by the same impulse; that they were every where encouraged by the wise, the considerate, the benevolent, the pious; and that their success was earnestly desired by all classes of persons from the prince to the peasant,—from the learned divine to the amiable child?

We are anxious to fix your attention, Christian brethren, on the great object of evangelizing *all* nations;—an object more glorious, more worthy of the universal patronage and admiration of the peo-

ple of God, than the tongue can express, or the heart conceive; and an object of sure and no very distant accomplishment. To this object the eyes of Christians in many countries are already most earnestly directed. The Christian world is now, for the first time, reaching forward to its attainment, and even grasping it by anticipation. In Great Britain, the promulgation of true religion in every part of the earth, and the publication and distribution of the Scriptures in every language, are topics of general and familiar allusion, as though these stupendous events were at hand, and were even now hailed with demonstrations of joy. When we notice that the wisest and the best informed men in that empire, and in our own country, partake of these joyful anticipations, and that a similar crisis in the state of the church has never before been known;—when we observe, that this tone of public feeling has been excited not by a sudden impulse of enthusiasm, but by a patient comparison of the word of God with his providence, of prophecy with history, by an attentive consideration of the peculiar *signs of the times*, and by the gradual operation of causes above the powers of man to contrive or combine;—we are forced to believe, that God has great things to be accomplished by the men of this generation, and that, after punishing the nations for their sins, he is about to deliver them from the wretched bondage in which they have been held. To this day the ancient prophets looked forward with holy rapture; for this day the persecuted congregations of the faithful prayed, during the gloomy reign of Popish superstition; for this day the Reformers labored and suffered; for this day the most devout aspirations of pious souls have in every age ascended. Shall we, who are so happy as to see this day, neglect to do *our* part? Other times have been times of preparation; the present age is emphatically the age of action. Shall we remain idle in this ‘harvest time of the world?’

Some may inquire, What shall we do? What are the duties peculiarly incumbent upon Christians at the present time? To these questions the following answers are respectfully submitted.

Christians should pray constantly and fervently for the advent of the latter-day glory. This topic should never be forgotten in the public assembly, the social circle convened for prayer, the family, nor the closet. It is uniformly in answer to prayer, that Christ appears in his glory to build up Zion. It is in consequence of prayer, that spiritual blessings are ever to be expected. Were it possible, that prayer should cease to be offered for the millennium, that blissful period would never arrive; and the creation would groan under the prevalence of sin without hope of deliverance. Daniel understood *by books** the time appointed for the restoration of his captive countrymen to their native land, and set his face to seek the Lord God by prayer and supplication. So Christians should understand by the *sure word of prophecy*, the time of general deliverance, and should engage in earnest and united prayer. They should

* Dan. ix, 2.

pray, in order to awaken their sympathy for the immense multitude of sufferers throughout the world; to enkindle their own zeal, and stimulate others to the good work of the Lord; and to prepare themselves for all the sacrifices and active services, which the momentous crisis demands. They should pray, that Christians may all be united in the greatest effort, which ever claimed their aid; and that smaller points of difference may be forgotten in the great contest between Christ and false gods. They should pray, that all Missionary Societies, and all individuals who have an influence in the direction of missions, may be prudent, faithful, and guided by Infinite Wisdom; that the Missionaries whom they send may be humble, prayerful, courageous, and persevering, full of faith and of the Holy Ghost,—and may happily exemplify the doctrines which they teach; that a great and effectual door may be opened for their entrance among the heathen, and that Christ may speedily become *the power of God and the wisdom of God* to many who shall believe through their instrumentality; and that a divine blessing may rest on all who contribute by their influence, their example, their property, or their personal labors, to extend the limits of the true Church, and gather Christ's wandering sheep into the one fold.

We take the liberty of stating, in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel. The same time has been devoted to the same purpose, by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians, who are accustomed to assemble for social prayer, consider whether this concert may not be further extended. But whether this season be equally convenient for all, or not, we earnestly urge upon all the duty of stated, particular, persevering prayer for missionaries and those to whom they are sent. Let Christians raise their voices in unison, and adopt the language of the prophet, *For Zion's sake will I not hold my peace; for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory.*

Another obvious duty, binding upon all Christians, is to show the sincerity of their prayers by their practice. None, who have read their Bibles, ought to be ignorant, that they are stewards of whatever they possess; that all their means and opportunities of doing good are recorded in the book of God's remembrance; and that an account must be rendered of the manner in which this stewardship has been exercised. Who, in this favored land, can say, that he has not been entrusted with at least *one talent*? Who can be willing to hide that talent in a napkin? How many are there, who have their five, their ten, their fifty, their hundred talents? And how unhappy will be their case, if all this liberality of Providence shall be found at last to have been wasted upon them; to have produced none of

the good to which it ought to have been applied; and to have proved its earthly possessors guilty of unfaithfulness to the rightful Proprietor?

The proportion of his property, which each Christian should devote to public and charitable purposes, differs according to the different circumstances, in which he is placed, and must be left to the decision of his own conscience instructed by the word of God. But however difficult it might be to determine the exact amount which each one should give, there can be no hesitation in declaring, that it should, in all circumstances, and at all times, be so great as to be really valued by him who gives it, and thus be a real sacrifice in his estimation. For a poor widow to give her two mites, *even all her living*, is a great sacrifice; but for a wealthy man to give two hundred mites can be no sacrifice at all; for it would not cause him a moment's uneasiness, nor be considered as a loss worthy to be mentioned, if he were to lose ten times that sum in the bottom of the sea. That Christians may act with system, and yield to each charitable claim its proper regard, they will do wisely to ascertain, each one for himself, how large a sum he ought to bestow from year to year; always remembering, that it is safer to err on the side of generosity than on that of parsimony; that few err in giving too much, many in *withholding more than is meet*; and that his decision is to be re-examined at the *judgment-seat of Christ*.

Still less would we venture to intimate the proportion which is due to the various charitable purposes now existing in this country. We are confident, however, that where the public have the means of information in relation to such purposes, where no invidious comparisons are made between the claims of different charitable associations, and no rivalry exists but that which provokes to love and to good works, there is reason to believe that Providence will direct to a proper distribution of pecuniary means. There are many charitable institutions, on each of which every good man ought to implore the divine blessing. Perhaps no one of them receives so much patronage, as it deserves, and might very usefully employ. Let it be the endeavor of the particular friends of each to increase the general stock of benevolence, trusting, that if this be done, *all* benevolent designs will receive a rapidly increasing patronage.

There is one objection to sending missionaries abroad so common, and so plausible at first view, that it ought to be mentioned here. It is this: That many ministers of the Gospel, more than can at present be supplied, are imperiously needed at home. This objection states a melancholy truth, but proceeds on a mistaken principle. If the apostles had argued thus, they never would have quitted Judea; the Gentiles would never have heard the Gospel till many ages after the Christian era; our ancestors in Britain would never have been converted. The same objection could have been applied, nay was applied, to sending missionaries from Connecticut and Massachusetts to our new settlements, when the domestic Missionary Societies first began their operations.

But not to dwell on this consideration, there is another which settles the debate at once; which is, *That the readiest and most efficacious method of promoting religion at home is for Christians to exert themselves to send it abroad.* On the most thorough examination this position will be found strictly and literally true. When missions to the heathen were first contemplated in England, the above objection was strongly urged, and with as great plausibility as it ever can be urged here. What has been the event? The number of evangelical preachers and professors of Christianity has been increasing in that country, in an unexampled manner, during the whole time since the first missionaries sailed from England. The increase of faithful preachers alone has more than twenty-fold exceeded the whole number of missionaries sent abroad.

When it was objected on the floor of the Senate of Massachusetts to the act for incorporating the Board in whose behalf we speak, that it was designed to afford the means of exporting religion, *whereas there was none to spare from among ourselves;* it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported the more we had remaining.* However strange this may appear to some, it will not seem strange to him who considers the import of these words: *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. He that watereth, shall be watered also himself. It is more blessed to give, than to receive.* The government of God is a government of benevolence; and is intended to convince us, that he, who does good to others, is most secure of receiving good himself. The same remark, which was made respecting the increase of religion in England, will apply to this country, so far as it has been in similar circumstances.

The only remaining duty, which our limits permit us to urge upon Christians, in relation to this subject, is, *That they use all the means in their power for obtaining information respecting the wants of the heathen and the encouragements to support missions.* Without information no person can act understandingly; but when in possession of a simple statement of what has been done, and what is doing, with the motives for perseverance, Christians can act vigorously, unitedly, and to good effect. To be ignorant of the state and prospects of the Church, at this day, is criminal; especially as the means of information are within every person's reach.*

We are unwilling to conclude, without addressing a few words particularly to our brethren in different parts of the country, who have associated in Foreign Mission Societies, and have committed their funds to the disposal of the Board.

* The committee would particularly recommend the Rev. Dr. Dwight's sermon, delivered in Boston, at the annual meeting of the Board on the 16th ult.

Besides the religious magazines, the History of Missions, by Mr. Eleazer Lord, is highly worthy of perusal.

BELOVED BRETHREN,

We consider it as a token of great good to our own country, and as a pledge of success in the attempt to convert the heathen, that so many ornaments of our churches and pillars of civil society, have united in devoting a yearly tribute to extend the knowledge of Christ in foreign lands. In every great cause union is necessary; in none more evidently so, than in the one to which all our remarks have reference. Union in this cause is peculiarly productive of happiness. We appeal to your own experience, brethren. Is not the thought of joining in a work of vast importance to the souls of men with multitudes of your fellow Christians, widely scattered through the world, a thought which dilates the heart with joy? which prompts to Christian activity? which animates to prayer and praise? which ennobles the soul, and powerfully reminds it of the *love of Christ which passes knowledge?*

The multitudes among us who have lent their influence, and their property, to assist in the mighty enterprise of converting the heathen, could not direct their operations to effect unless they had some common bond of union,—some centre of action. If the American Board of Commissioners for Foreign Missions, secured as it is by an act of incorporation, can furnish this bond, and can so far be the servants of all, as to direct the offerings and benefactions of all to the end for which they are designed, the satisfaction thence arising will be a rich reward for the care and labor which so weighty a concern demands. That the Board shall in no case err, it would be presumptuous to engage; but that their designs are in a high degree interesting to all the disciples of Christ may be safely affirmed; and that the measures adopted by them will, with a divine blessing, be greatly conducive to the happiest results, may reasonably be hoped.

It is respectfully recommended to Foreign Mission Societies, that this address be read at their next annual meetings, unless peculiar circumstances render it inconvenient.

The worthy and pious females in our country, who have associated to contribute to the funds of this Board, are deserving of particular and affectionate remembrance. Nor would we pass over other females of like character, whose situation does not permit them thus to associate, but whose cordial regards to the cause have been expressed by individual donations. From the time of our Lord's crucifixion to the present day, probably from the patriarchal ages, the larger proportion of his most faithful and devoted followers have been found in the female sex. Here is a scene of action, in which women may take a lively interest without overstepping the limits, which a sense of propriety has imposed on female exertion. Here is an occasion, in which thousands of pious females may express the same affection with which the heart of Mary overflowed, when she anointed the feet of her Savior, and wiped them with the hairs of her head. *She did it to honor the person of her Lord before his burial; they are invited to show the same affection, by fur-*

nishing the means of calling *to spiritual life in HIM those who are dead in trespasses and sins.*

To conclude; the Board are deeply sensible that they need, and are earnestly desirous to receive, the cooperation, the good wishes, and the prayers, of the numerous friends of Christ, who have embarked in this cause. The considerate public will readily allow, that to examine the comparative claims of many distinct heathen countries; to select the most promising fields of action;—to judge of the qualifications of missionaries;—to meet unexpected trials with fortitude and undiminished resolution;—to anticipate and supply the wants of distant laborers in the vineyard;—to keep up an extensive foreign correspondence;—to make prompt and regular remittances, in the changing state of the world; to instruct missionaries in all the unforeseen and difficult cases which may occur;—to manage with skill and prudence the pecuniary affairs of the institution;—in short, to discharge with fidelity, and care, and from love to Christ and his disciples, all the various duties imposed upon the members, and especially upon the officers, of this Board, is an arduous work; a work fraught with high and solemn responsibility, which requires much thought, constant attention, and frequent labor, and which makes it proper that they, to whom so weighty a charge is committed, should solicit the affectionate remembrance of their brethren, whenever they draw near to the mercy-seat. Enjoying this consolation amidst their cares, and relying on this source of strength and wisdom, the Board may hope to contribute something to the advent of the happy period, when God shall extend peace to his church *like a river, and the glory of the Gentiles like a flowing stream.*

JEDIDIAH MORSE,
SAMUEL WORCESTER, } *Committee.*
JEREMIAH EVARTS,

Boston, Oct. 25, 1815.

CHRISTIANITY IN INDIA.

WE have been of the invariable opinion, that, at the expiration of the East India Company's charter, the door would, in some way or other, be opened for the admission of Christian teachers into India. Whether it would be in consequence of a refusal to renew the charter, or a legislative provision in the act of renewal, or an irresistible impression upon the minds of the Directors, or their Eastern Governors, made by the voice of the nation, seemed not very material. It has seemed good to the Almighty Ruler of the nations to secure this desirable object by a legislative provision in favor of those who wish to reside in India for the purpose of communicating moral and religious instruction to the natives. The act passed the last stages and received the royal assent, about the 20th of July. We

cannot give the exact purport of the section here alluded to; but it may suffice to say, that the friends of Missions were perfectly satisfied with it, and the enemies of Missions opposed it with great zeal.

The conductors of the Christian Observer, after mentioning the names of a vast number of places from which petitions had been poured in upon Parliament on this subject proceed, as follows:

ED.

"But we hasten to congratulate our readers, not only that the public sentiment has been thus honorably and extensively expressed; but that it has not been expressed in vain. On the 22nd. instant, [June,] Lord Castlereagh, in a speech replete with sound sense, and enlarged and liberal views of policy, proposed to the House of Commons the adop-

tion of the following Resolution, which had been previously agreed to in a Committee of the whole House, viz.

“That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge and of religious and moral improvement:—That, in the furtherance of the above objects, sufficient facilities shall be afforded, by law, to persons desirous of going to and remaining in India for the purpose of accomplishing those benevolent designs.

“Provided always, that the authority of the local governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained.”

“The Resolution was supported, in a most eloquent and argumentative speech, by Mr. Wilberforce, ably seconded by Mr. W. Smith and other gentlemen; and opposed by Sir H. Montgomery, Mr. Forbes, Mr. Cendergrast, Sir Thomas Sutton, &c. We hope to be able, in our next number, to give our readers a connected view of this great argument. Suffice it, in the mean time, to say, that the cause of Christianity has signally triumphed. The resolution was carried by a majority of 53; 89 voting for it, and only 36 against it.

“The above resolution having been communicated to the House of Lords on the following day, was taken into the consideration of their Lordships on the 24th inst. It was moved by Lord Buckinghamshire, after some able prefatory observations; and, we rejoice to add, as a circumstance no less gratifying to the nation than honorable to their Lordships, carried without a single dissenting or disapproving voice, both in the Committee, and afterwards in the House.

“In recording this most grateful event, we would call on every individual whose eye may peruse this page, to unite with us in thankful acknowledgments to the Author of all good, for this signal instance of his favor. To Him who alone can order the unruled wills and affections of men we ascribe it, that the opposition attempted to the extension of his Gospel has proved so feeble and unavailing. But while we recur with humble gratitude to the great Author of this dispensation, let us not forget the great, though subordinate obligation, which we owe to his instruments. To his majesty’s ministers in particular is the Christian Church, is

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Great Britain, is India, indebted for this noble recognition of the claims of our holy religion. God will reward them. Their achievement is beyond the reach of human recompense; although, if there be a luxury of enjoyment attainable here, they would surely possess it could they behold, or could they image to themselves, the swellings of gratitude which dilate the hearts, and the tears of joy which silently moisten the cheeks of the thousands and tens of thousands in this land, whom they have made glad by this act, and who on their bended knees are imploring, in their behalf, the blessing of heaven. It would be endless to particularize the individual members of Parliament, whose able and assiduous labors have contributed to produce the result, which we are now contemplating. We are unwilling, however, to overlook the memorable part, which the nation at large has taken on this momentous occasion. About nine hundred petitions, signed probably by near half a million of persons of intelligence and respectability, sufficiently testify the deep interest, which the thinking part of the British population feel, in a question so intimately involving the honor of God, and the happiness of our fellow men. Their petitions to the Legislature have been, doubtless, accompanied by innumerable aspirations to the Throne of Grace; and to these, far more than even to the influence of the public voice on the great council of the nation, are we disposed to attribute the decision, in which we now rejoice with so much heart-felt satisfaction.

LAUS DEO.”

DONATIONS TO FOREIGN MISSIONS.

Oct. 5. From Gen. Huntington	
of New London - - - -	\$50 00
From Mr. Hall of Lyme, (Conn.) - - - -	4 00
7. From Mr. Samuel T. Armstrong of Boston. - - - -	7 25
9. From the Foreign Missionary Society of Springfield and the neighboring towns, by the Hon. George Bliss, their Treasurer* - - - -	66 00
	<hr/>
	\$127 25

* Of this sum Mr. Abner Pease of Blanford gave \$45.

HAMPDEN BIBLE SOCIETY.

We gladly publish the Constitution and Circular Letter of this Society, and may

probably publish the Address in a future number. The Address is well adapted to the purpose for which it was written. The plan and design of this society are recommended to the particular attention of our readers. Unless we are greatly mistaken, a similar society is needed in almost every county of this Commonwealth. If such societies were generally formed, every destitute family among us would soon be provided with a Bible; many who are able to purchase would be induced to do so; and all might then direct their charity to the destitute in neighboring states, to the southwestern parts of the Union, and, in short, to any place where the pure word of God is wanted, and would be gladly received.

It is hardly necessary to say, that the establishment of these local societies may take place without diminishing the funds of any charitable institution now existing; nay farther, while the means of every religious charity are increasing.

The following letter was written by an officer of the above named society.

To the Editor of the Panoplist.

SIR,

BELIEVING that, to a great portion of your readers, the accounts that are given of the formation of Bible Societies are deeply interesting, and may be generally useful, I send you herewith the Constitution, Address, and Circular Letter of the Hampden Bible Society: and if you think proper you may publish the whole, or any part of them, in your useful work.

This society was instituted at the beginning of the present year. The primary object of the association was to provide an adequate supply of Bibles for the inhabitants of the county of Hampden, by inducing those to purchase them who were able, and at the same time to contribute to a fund for supplying with Bibles those who were unable, and also to distribute them *gratis* to the destitute and indigent.

Wherever thorough investigation has been made very great deficiencies have been found, not only in the very poorest classes of society, but also among those who were in fact able to purchase Bibles.

The efforts that have been made have produced a general attention to this interesting subject. The society held its first annual meeting the first day of September ult. The greatest harmony prevailed among the members present. Persons of different religious sects, and opposite political parties, cordially united in support of the institution. Upwards of \$600 had then been paid into the hands of the Treasurer, and 744 Bibles and a considerable number of Testaments, have

been purchased and are already distributed, or in a train for distribution. The Circular Letter of the Directors of the Society contains particular instructions which may perhaps be useful to other similar societies.—This county, it may be noted, embraces about one third of the old county of Hampshire.

Oct. 9, 1813.

THE CONSTITUTION OF THE HAMPDEN BIBLE SOCIETY.

ARTICLE I. The society shall be styled The Hampden Bible Society: The distribution of the Holy Scriptures, in the common English version, without note or comment, shall be its only object. In the first place, they shall be distributed among the inhabitants of this county, till they are supplied. But the society shall be at liberty to unite with any other similar institution, as an auxiliary, or otherwise, and may be extended so as to include others as members,, and to embrace such other persons to supply with the Bible, as they shall hereafter select.

II. The annual payment of one dollar, shall constitute a person a member, so long as he shall pay that sum. Twenty dollars, paid in advance, shall entitle a person to be a member for life, without further payment. Every settled minister of the Gospel, of every denomination of Christians, in the county, shall ex-officio be a member.

III. Any sum of money, either larger or smaller, than is sufficient to constitute a person a member, will be thankfully received, and religiously applied to the objects of this association.

IV. There shall be annually chosen, a President, Vice-President, Treasurer and Secretary, and a Board of Directors consisting of five persons, of which the President and Vice-President shall ex-officio be members. Said Directors shall have the superintendence of the purchase and distribution of Bibles and Testaments, and may, at their discretion, either give them gratuitously, or dispose of them at reduced prices, but never to exceed the prime cost; and they shall have the appointment of committees in the several towns to solicit subscriptions, and to examine into the wants of the poor, and to distribute Bibles and Testaments, subject to the order of the Board of Directors. The said Directors, or any three of them, may draw the money of the society out of the treasury, and shall annually examine the Treasurer's accounts, and exhibit a statement thereof, and of their own proceedings, to the society at their annual meeting.

V. Every person who shall subscribe and pay one dollar, may receive one Bi-

ble. Provided he shall apply to the Directors therefor within three months after the time of the annual meeting, and may receive a Bible annually so long as he shall yearly pay one dollar, upon the aforesaid condition.

VI. The annual meeting of the society shall be the Wednesday in the week in which the Court of Common Pleas sits at Springfield, in August or September. And in case it shall not be so holden, any three of the Directors, or the President, or in his absence the Vice-President, may appoint the time and place, in the manner special meetings are to be appointed.

VII. Special meetings of the society may be called by the President, or in case of his absence or disability by the Vice-President, or by any three of the Directors. Such meetings to be notified by inserting the substance thereof in some newspaper printed in the county, if there be any, at least three weeks before the meeting; and if there be no newspaper printed in the county, by posting up a notice a like time, in each of the towns in the county.

VIII. The officers of the society shall not receive any pecuniary compensation for their services.

IX. Two thirds of the members present at any stated annual meeting, may make amendments or alterations in this constitution.

The following Circular is printed entire, with the exception of two paragraphs of a local and temporary nature.

To

GENTLEMEN,

According to the provision in the Constitution of the Hampden Bible Society, you are appointed, and requested to act as a committee for the parish in the town of

In order most effectually to answer the design of the society, and that a uniform mode may be pursued in each town, the Directors have established the following regulations for the committee, viz.

That the committee meet as soon as may be, elect a chairman, divide the parish or town into different districts, assign to each member his district—and that such member visit every house in his district, explain the object of the institution, and particularly inquire into the wants of each family as to Bibles and Testaments, and obtain subscriptions from all that are able and willing to subscribe. So far as he can with propriety, he ought to examine the Bibles in each family, and not be satisfied with verbal information only, and know with certainty whether more or better books would not be useful, noting down the names of such as are destitute

and unable to purchase, and to whom it would be proper to bestow a Bible or Testament gratis; noting also the names of such as need a Bible or Testament, or both, and yet are not so indigent but that they can pay for them the prime cost, or a part of it, and what part. This class of persons ought to be particularly attended to, as it has been found, where practised, that paying the prime cost, or a part of it, for Bibles, has a better effect, where the persons are able, than giving them away—besides, the committee will guard against admitting any into this class, who are able to purchase at the stores and ought to be subscribers.

When the committee have performed this service, they will meet and make such corrections as they shall think proper. The chairman will then make a list of the subscribers with the sums, whether donations or annual subscriptions, annexed to their names; also the names of those who choose to have a Bible according to the 5th article of the constitution. Also, lists of those to whom it will be proper to give a Bible or Testament, or both; and of those who will take and pay the first cost, or a part of it.

So far as these lists may be completed, it is requested that they be returned to the Directors by the first Tuesday of April next, the day appointed for the annual meeting; and such as are not then completed, as soon after as may be.

The terms on which persons may become members are so extremely favorable, that it is hoped very few who are able will decline subscribing.

Notice should be given that the subscription papers will be left with the clergyman of the parish, so that any who decline subscribing when the paper is first presented, may have an opportunity of subscribing at any future period.

The prosperity of the institution will depend almost wholly on the diligence and activity of the respective committees. The labor we request you to perform we know will be considerable; but will not the reflection, that you are laboring in the service of our blessed Redeemer be to you an abundant reward?

We are, respectfully, yours, &c.

JOSEPH LATHROP,
BEZALEEL HOWARD,
JOHN HOOKER,
GEORGE BLISS,
EDMUND DWIGHT,

} Directors.

Springfield, Feb. 3, 1813.

The following gentlemen were chosen officers of the Society, at the annual meeting on the 1st ult. viz.

Rev. JOSEPH LATHROP, D.D. *President.*
Rev. BEZALEEL HOWARD, *Vice-Pres.*

HON. JOHN HOOKER, Esq. }
 HON. GEORGE BLISS, Esq. } *Directors.*
 EDMUND DWIGHT, Esq. }
 REV. SAMUEL OSGOOD, *Secretary.*
 DR. WILLIAM SHELDON, *Treasurer.*

REVIVAL OF RELIGION IN STOCKBRIDGE,
 (MASS.)

From the Vermont Adviser.

It appears, that God, in his great mercy, had been preparing the way, for some time past, for the great work, which he has of late been carrying on amongst us. For two or three years past, he has been graciously pleased to excite the minds of some of the people to unusual concern respecting the things of religion: And several had been, hopefully, brought out of darkness into the light. A rather uncommon spirit of prayer seemed to have been given to God's people, particularly, as I have reason to suppose, to the female Society in this place instituted for prayer, animating them to peculiar earnestness, in their supplication for an increasing revival of his own glorious work. In the fall of the year our assemblies, on the Sabbath, were large, and peculiarly solemn and attentive. On the first Sabbath in January, thirteen were received into the church: to three of them baptism was administered at the time. The scene was affecting; and it seemed as it were, to *strike the smoking flax into a flame*. From that time forward the awakening, and attention to the concerns of their souls increased among the people, beyond any thing we have before known—an almost universal solemnity prevailed. Soon numbers were found to be under deep and pungent conviction: And hopeful conversion presently began to take place, and to increase. A divine and supernatural power and agency were so visible, that very few mouths were opened against the blessed work.—This good work continued without interruption, and the number of converts almost daily increased. None of these made a public profession, until the last Sabbath in June. Early in that month the church had meetings, and spent two afternoons in examining into the qualifications of such as offered themselves for communion with the church. Accordingly, the next Lord's day, *Seventy* were propounded for admission into the church. *Sixty-seven* only were, however, received—two or three feeble persons being then too unwell to come out. *Twenty-eight* of these received baptism at the time. The scene was exceedingly solemn and affecting. Amongst those, who were received into the church, there were of all ages, from *fourteen* to *seventy*—some few of these were persons,

who hoped they had experienced religion, some for one, and some for several years before.

There are now, I believe, not less than sixty more in the town, who hope they have experienced a work of saving grace; and will, probably, most, or all of them, ere long, make a public profession—And, through the sovereign, wonderful mercy of God, the number is constantly increasing.—Sometime in May, the good work seemed rather on the decline; but of late, God has been graciously pleased, again, much to revive it: And it is thought there are nearly as many under special and, many of them, deep impressions, as there have been at any particular time since this blessed work has been graciously begun amongst us. Instances of apparent conversions are now frequent. God grant that the gracious influence, which produces such happy effects, may still be continued. The number of praying persons and praying families is much increased: And such as make mention of the Lord, it is hoped, will not keep silence, nor give him rest, till he establish, and till he make Jerusalem a praise in the earth. Not less, probably, than a hundred and twenty have been the subjects of divine saving influences, (as we hope,) since the the first Sabbath in January:—And God is still carrying on, as we trust, his own gracious and glorious work. My own labors, and those of Mr. Swift, my worthy colleague, have been greatly increased—*his* have been abundant; much beyond what *I* was able to go through, at my advanced age. I esteem it a great blessing, that I have had, and still have *his* assistance. But God's grace does all.

It may, perhaps, be useful to mention some particular instances, in which the hand and power of God were more peculiarly visible, than in others. A man of upwards of seventy years of age came, within two or three years past, to live amongst us. He is a man of peculiar ingenuity in the business which he follows—of better mental abilities than common—has travelled—been in England and France—and, while in France, took lodgings in the same house with the noted Thomas Paine. There he imbibed the religious, or rather *irreligious* sentiments of Mr. Paine, and became a thorough and established infidel.—With these sentiments he came into this town. Some time in the winter past he fell sick—Soon his confidence in his infidel principles began to be shaken. Expecting that he should not probably survive that sickness, he soon fell into trouble of mind—his distress became exceedingly great.—Some religious people, who visited him, thought it exceeded any thing they had before seen.

In this painful state of mind he continued for some time—But at length divine sovereign mercy and grace interposed, as we have reason to hope, and brought him relief. An uncommon change seemed to have been wrought in him; and he professed to have hope in God, and peace and joy in believing. Knowing his former character, Christian people were, for some time diffident; and dared not conclude that he had experienced a radical change. His conduct, however, since, and his apparent engagedness in religion, have gained him the charity of Christians and others: And he now takes much delight in the society of Christians.—When, after this, he first opened the New Testament to read in it, he could hardly persuade himself, that this was the book, which he had read in younger life—And the truths he read were so new and different from what he had ever apprehended before, that it seemed to him he had never heard them before. The character of the Lord Jesus and the atonement he made for sin appeared to him so wise, so perfect and glorious, that his heart was filled with delight—And his hope and joy in this glorious Savior still continue.—He derives no other ground of hope.

The convictions which have been wrought in the minds of those, who have been the subjects of this blessed work, have, in general, been deep and pungent. They have, in most instances, had a clear and distressing view of the total opposition of their hearts to God and holiness; and felt an entire disrelish of the character of Christ. In some instances, the opposition they felt to Christ and to his cause, was such, that they openly expressed their wishes never to see a *Christian*, and never to have one enter their doors. In one instance a female, after being relieved from her distresses by the power of divine grace, (as we trust,) mentioned before the church, when she was examined for admission, that her enmity against God rose to such a height, that she could have consented herself to go to hell, *could she but carry God into hell with her*. Surely the heart is, and must be *desperately* wicked!

No visible disorder has taken place amongst us through the whole of the time in which God has been working so mightily by his power and grace: Nor have there been any of those enthusiastic flights, which often occasion reproach to be cast on a work of God's Spirit. In our public meetings and assemblies nothing more than an uncommon solemnity has been observable; unless it were, in some instances, the tears of those, whose minds have been affected.

We have great reason of thankfulness,

that good order and regularity have been observed, notwithstanding so much emotion and agitation of mind as have been excited among the people.—And that, amidst the political dissensions so prevalent at the present day, a spirit of harmony and unanimity respecting this glorious work has been very apparent. In the manifestation of his saving love and mercy God has made no distinction between the different parties in politics, there are amongst us: But he shows himself to be sovereign; having mercy on whom he will have mercy, and whom he will, hardening.

We feel, though in a far less degree than we ought, our obligations of eternal thankfulness and praise to the great God and Savior for his great and very wonderful mercies to us. And such as are indeed the children of God, will bless his glorious name, to eternity, for the rich and undeserved mercies he has graciously bestowed upon us.

That this brief narrative of God's glorious work, and the great things he has done, and is still doing for us, may be for the glory of God, the edification and quickening of all the good people into whose hands it may fall—And that it may awaken the attention of sinners, and be the mean of convincing them of the need they stand in of being the subjects of a saving work of the Spirit of God—And, also, that it may excite the gratitude and praise of Zion's friends, and be the occasion of many thanksgivings to God, is the desire and prayer,

Of their Friend and Servant,

STEPHEN WEST.

ORDINATIONS.

ORDAINED, at Lebanon, (Conn.) the Rev. JOHN H FOWLER.

At Sheffield, (Mass.) the Rev. JAMES BRADFORD.

At Tunbridge, (Ver.) the Rev. JACOB ALLEN.

THE INQUISITION AT GOA.

INTELLIGENCE has been received in England, that the Inquisition at Goa has been abolished; and its caverns have been thrown open for the inspection and abhorrence of the people.

THE INQUISITION IN SPAIN.

THE Pope's nuncio in Spain remonstrated to the Regency against the decree abolishing that horrid tribunal, the Inquisition; and, not satisfied with

open opposition, addressed private letters to the higher orders of the clergy, advising them not to read the decree in public, as they had been ordered to do by the regency. As soon as these proceedings were known to the regency, a manifesto, or public order of government was issued against the nuncio, commanding him, in the most decisive terms, to abstain from any such measures in future. The decree to abolish the Inquisition is the more worthy of observation, as the President of the regency, who intends

the decree shall be faithfully executed, is an Archbishop of the Roman Catholic church.

THE JEWS.

It is stated in the foreign newspapers, that the Jews have experienced an extension of their privileges in Bavaria. Every circumstance in the history of this interesting people should be regarded with attention.

LITERARY AND MISCELLANEOUS INTELLIGENCE.

NEW WORKS.

THE enlargement of the Church of Christ in its firm and durable state, illustrated and applied in a Sermon, delivered at Norwich (Con.) before the Foreign Mission Society, of Norwich and the vicinity May 18, 1813; at the first annual meeting of the Society. By Levi Nelson, pastor of a church in Lisbon. Published by request of the Society. Norwich; R. Hubbard.

A Sermon preached before the Eastern Consociation of Fairfield county, and the First Church and society in Danbury, at the installation of the Rev. William Andrews, June 30, 1813. By Samuel P. Williams, Pastor of the Presbyterian Church in Mansfield. Danbury, (Conn.) Nathaniel L. Skinner.

The Ministry of Angels: a Sermon, preached at Northampton, before the Hampshire Missionary Society, at their annual meeting, Aug. 19, 1813. By Theopolus Packard, A. M. Pastor of the Church in Shelburn: To which is annexed the annual report of the Trustees. Northampton; William Butler.

FRAGMENT SOCIETY.

AT the Annual Meeting of the Fragment Society, on Monday the 11th inst. it was thought that the publication of the following extract from the Report of the Directors, would be interesting to those subscribers who were unable to attend:—

"In discharging their duty the Directors have carefully endeavored to ascertain the *characters* and *necessities* of every person they have assisted, and to distribute your charities in such a manner as might best answer the design of the Society; and while they regret that they have not been able to relieve *all* who have been recommended to their attention, they have reason to hope that your liberality has allevi-

ated the sufferings of many, who were deprived of the comforts and even necessities of life.

"This Institution was founded Oct. 19th, 1812. The number of subscribers is 600, whose annual subscriptions amount to \$960 50. Besides this there have been received in donations of money \$704 75; also donations in books, stationary, printing, &c. for the use of the Society, estimated at \$60, and several valuable donations of bedding and wearing apparel: for which they take this opportunity of thanking the generous donors. They at the same time would most gratefully acknowledge a donation of *fifty dollars and eighty cents*, from a Commercial Association, whose sympathy in the distress of the objects of this Institution, evinced by their kind remembrance of them at this time, does honor to this Society and to themselves.

"*Five hundred* families have been relieved from the most pressing want by the distribution of 3706 articles of clothing. The sufferings of the sick have been greatly mitigated by the loan of bedding, apparel, &c. and though these have been extended to 72 families, they have, (except in two instances,) been carefully returned. The persons assisted have generally manifested a grateful sense of their obligations to the Society; those who were able, have made their own garments, and the Directors have given employment to the recipients as far as practicable.

"As soon as means can be procured for hiring a room for the purpose of a Treasury (the Treasurer having been put to very great inconvenience the last year from the want of one) the subscribers will be informed on what days she will attend to the wants of the recipients. Until this can be obtained, donations may be sent as before to No. 2, Middlecot Street, where the *oldest* garments of every description, will be received with gratitude, as well as

any remnants of articles of clothing, which benevolent shopkeepers may be disposed to contribute.

"As widows and orphans are daily multiplying around us in consequence of our present calamities, it is earnestly recommended to all members and patrons of the Society to use their influence to obtain subscriptions and donations. And it is believed, that all who have the means of contributing, will perceive, that the morality, good order, and consequently the security of society, are greatly promoted by such timely succor of the poor, as will protect them from the temptation to crimes. May not the injunction of our Savior, "*lay up your treasure in Heaven*" be urged at this time with peculiar force, when the tenure of property is every where else so uncertain.

"Subscribers are desired to direct those persons whom they wish should be assisted by this Society, to the Directors, who continue the same as the last year, (with the exception of two who have resigned)—They are also requested to ascertain as far as possible the *characters* and *necessities* of those whom they recommend, and to give such information to the Directors." Boston, October, 1813.

Among the articles given away by the Fragment Society, as appears by a memorandum handed with the above extract, were 216 pair of stockings, 237 pair of socks, 530 pair of shoes, 541 gowns, 203 coats, 352 shirts, and a great variety of other articles suited to the wants of children and others of both sexes.

PROCLAMATION FOR THANKSGIVING.

The proclamation, issued by the Chief Magistrate of Massachusetts for the annual thanksgiving, breathes so excellent a spirit, and is in all respects so worthy of preservation, that we gladly insert it in our pages.

BY HIS EXCELLENCY CALEB STRONG, GOVERNOR OF THE COMMONWEALTH OF MASSACHUSETTS, A PROCLAMATION FOR A DAY OF PUBLIC THANKSGIVING AND PRAYER.

THE revolving year has again brought us to the season, in which we have been accustomed to unite, in offering our public tribute of Thanksgiving and Praise to the Supreme Being, for the gifts of Providence conferred upon us. And though in His just displeasure He permits our Country to be still involved in the calamities of War, yet He has not left Himself without witness, in doing us good, and giving us rain from Heaven, and fruitful seasons,

filling our hearts with food and gladness. It is our duty, then, renewedly to present our public and grateful acknowledgements to Him, from whose bounty all our blessings are derived; to implore the forgiveness of our sins, which have caused his anger to fall upon us; and beseech Him, that He would support us under the adversities we meet with, by His Almighty Power, and guide us in the way we should go by His unerring Wisdom.

I do, therefore, with the advice and consent of the Council, appoint THURSDAY, the *Twenty Fifth Day of November* next, to be observed by the people of this State as a Day of Public Thanksgiving and Prayer. And the Ministers and People of each religious denomination are requested to meet together on that day, that we may unite in paying our humble adoration and praise to the Great Parent of the World, for the display of His goodness in the works of Creation and the ways of Providence: For the protection afforded to the People of this State, from its first settlement: For the numerous favors which he has vouchsafed to them, in the course of the last year: For his blessing on the labors of the husbandman, and the provision that is made for the supply of our wants: For the measure of health which the People have enjoyed in the course of the year; and that they have been exempt in so great a degree from the terrors and devastations of War: For the delights of friendly intercourse, and the preservation of so many of those with whom we have been intimately connected by the ties of friendship or relation: For His kindness to us as individuals, and the support He has afforded us, from our infancy, in the various stages through which we have passed: For the numerous deliverances from dangers and distress, which He has wrought for us; and all the temporal blessings conferred upon us, which are more than can be numbered: And especially for the Gospel of CHRIST, which is designed to purify and exalt our nature, which inspires and inculcates the love and practice of righteousness, and opens to our view the prospect of a glorious immortality.

AND while we thank the Author of our mercies for all the benefits we have received, let us confide in Him for all that we want; and entreat Him, that He would still be merciful to the People of this State, and cause His anger towards us to cease: That by His former kindness to our Forefathers and to us, we may be encouraged to trust in His mercy, and honor Him by our sincere and faithful obedience; and that a deep conviction of His constant and universal agency may af-

ford us consolation amid the fearful and perplexing changes which are taking place in the world: That we may be grateful in prosperity, and resigned in adversity, and acknowledge the wisdom and goodness of God in whatever he bestows, withholds, or inflicts: That He would save us from the power of the sword, and from the ravages and alarms of War, and give us quietness and safety in our borders; and that the People may be at peace among themselves, and, if it be possible, live peaceably with all men.

THAT He would preserve the Union of these States, and that our rulers may be governed by a spirit of wisdom, moderation, and justice, and be guided by the mild influence of that religion which breathes only benevolence and peace: That He would guard us against any fatal injury from foreign connexions or partialities: That the War in which we are involved may be speedily terminated, and the hearts of all who are engaged in it be disposed to peace and justice: And that He would give us true repentance for all our sins, and especially for those which have occasioned the calamities we suffer; and convince us of our errors by the mischiefs they bring upon us, so that neither interest, prejudice nor passion may hinder us from discerning the truth.

THAT He would put an end to the sanguinary war which has overspread the whole Christian world, and that every con-

tending nation may impartially inquire upon whom the stain of blood guiltiness lies: That He would change the hearts of oppressors by His grace, or restrain their malignity by His power; and reclaim from the error of their ways all those who are engaged in unrighteous War: That he would be gracious to those countries which are made desolate by the sword of an invading enemy, and cause the influence of the Gospel of Peace to be extended to every nation: That he would enlarge the borders of the Redeemer's Kingdom: That exalted honors may every where be paid Him, and all the ends of the earth look unto Him and be saved.

AND the people are requested to abstain from such labor and recreations as shall be inconsistent with the religious services above recommended.

Given at the Council Chamber, in Boston, this eighth day of October, in the year of our Lord One Thousand Eight Hundred and Thirteen, and the Thirty Eighth year of the Independence of the United States of America.

CALEB STRONG.

By His Excellency the Governor, with the advice and consent of the Council.

ALDEN BRADFORD, Sec'y.

God save the Commonwealth of Massachusetts.

OBITUARY.

THE deaths in Denmark and Norway, during the year 1812, were 59,450; the births, legitimate, 76,184; illegitimate, 6,166. The births exceeded the deaths by 22,900. This is a much smaller excess than has hitherto been observed in the United States. The great number of illegitimate births proves the state of morals to be deplorable.

Died, in Chatham county, (N. C.) Mr. HENRY NORWOOD. He was one of a party in pursuit of two runaway negroes, who had carried off swords, &c. About break of day, one of the party, mistaking Mr. N. for one of the negroes, fired at and shot him dead.

At Philadelphia, Sept. 29, NICHOLAS WALN, formerly a distinguished member of the Philadelphia bar, and latterly a preacher among the Friends.

At Lymington, (Me.) Mrs. MARR, aged 20, wife of Mr. James Marr. Her clothes accidentally caught fire, and she was burnt to death.

At Keene, (N. H.) Mr. WILLIAM SMITH, aged 30, and his wife SUKEY, aged 25. Mr. S. was taken sick the day that his wife died, and died himself within six

days after. Having within a year lost their two children, the family has become extinct.

TO CORRESPONDENTS.

WE have received two anonymous reviews of *Dr. Parish's Sacred Geography*. Our correspondents are respectfully informed, that we can never insert a review, unless we know the writer of it, or have been able to examine the work reviewed for ourselves. The reason is too obvious to be mentioned. We regret that our want of leisure, and want of room, have retarded us in the publication of the review of *Bellamy's Works*; and have been such as to prevent our entering upon a review of the *Sacred Geography*, *Mr. Lord's History of Missions*, *Mrs. More's Christian Morals*, *Mr. Waterman's Life of Calvin*, *Mr. Crie's Life of Knox*, and many smaller works. We know enough, however, of all the works above-mentioned to wish them an extensive circulation.

We thank W. for his interesting memoirs of Miss SARAH SMITH. They will appear soon.